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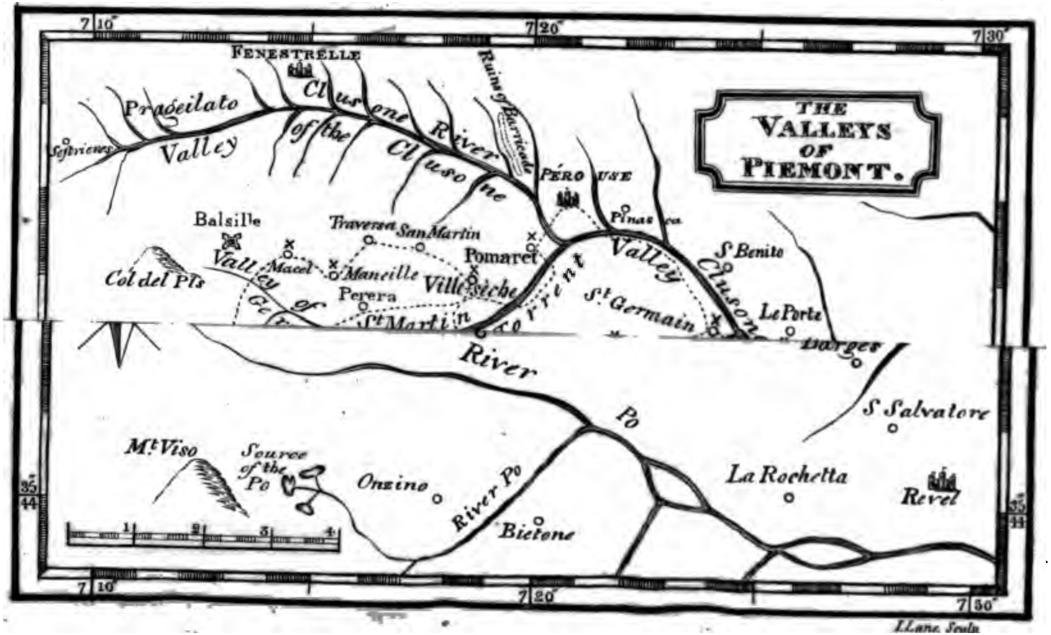

THE VALLEYS OF PIEMONT.

J. Lane Sculp.

REMARKS

ON THE

VAUDOIS OF PIEMONT,

DURING AN EXCURSION

In the Summer of 1825.

BY THE

REV. J. L. JACKSON, M.A.

LUX LUCET IN TENEBRIS.

Convallium Antiquissima Insignia.

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"And they shall prophesy a thousand two "hundred *and* threescore days, clothed in "sackcloth." *Rev.* XI. 3.

"Nonnihil etiam ad horum Waldensium "confirmandam tolerandamque sectam confert, "quod præter hæc, quæ contra fidem reli"gionemque nostram assumunt, in reliquis "ferme puriorem quam cæteri Christiani vi"tam agunt. Non enim nisi coacti jurant, "raroque nomen Dei in vanum proferunt, "promissaque sua bona fide implent, et in "paupertate pars maxima degentes Apostoli"cam vitam, doctrinamque servare se solos "protestantur." *Claudius Seisellius.*

ADVERTISEMENT.

To the South-West of the City of Turin, and under that part of the Cottian Alps which separates Piemont from Dauphiné in France, are still to be found the descendants of the ancient *Waldenses*,—a people, not only interesting from the length and severity of their Persecutions, but for the Cause by which they were brought to endure them: literally may they be said to have suffered for *Conscience-sake*. Mixed as *the Vaudois* are with seventeen or eighteen hundred Romanists, they now amount to nearly twenty thousand souls, and are divided into *thirteen* different Parishes, which are scattered throughout the Valleys of *Luzerne*, *Pérouse*, and *St. Martin*. Before the Revocation of the Edict of Nantes, they were much more numerous: they, for instance, inhabited Luzerne, Luzernetta, Fenile, and Campiglione in the Valley of Luzerne; with several towns in the Valley of the Clusone, and the Prageilato. Of the present extent of their country, about fifty square miles, a very large proportion is occupied by mountains, alone rendered capable of cultivation by the most patient and laborious efforts of human industry. Often, during his Excursion among the Vaudois of Piemont, has the Writer of the following Remarks stood amazed at the little terraces, which are formed on the shelves and crevices of rocks, bearing a scanty crop of potatoes, or buck-wheat, and which, he was assured, had been covered with layers of earth, brought by the peasants from the vales beneath upon their own backs. A more hard-working, industrious people he never saw.

Of the three Valleys of *Luzerne*, *Pérouse*, and *St. Martin*, that of *Luzerne* is the most considerable. Its width is continually varying; but its length is about fourteen Italian, or English miles: it comprises the six parishes of *St. Jean*, *La Tour*, *Villar*, and *Bobi*, from East to West, along the course of the Pélice; *Rora*, to the South; and *Angrogne* to the North. *Jean Leger*, in his *Histoire generale des Eglises Vaudoises*, says, that the Valley of *Luzerne* has had, for a great length of time, as its armorial Device, a light and seven stars, with the motto, *Lux lucet in tenebris;* and that from it, the Valley takes its name. To this Device *Luther* appears to refer in his Preface to the Vaudois Confession of Faith in the year 1535. "We should" (he declares) "give thanks to God, the Father of our Lord "Jesus Christ, who, according to the riches "of his Grace, has willed, that the light of the "Gospel should shine forth in the midst of "darkness to destroy death, and to impart "life to us."

To the North-East of the Valley of Luzerne, and between it and the Valley of Pérouse, is the parish of *Prarustin:* it contains two churches, *St. Barthélemi*, and *Rocheplatte*, a mile and a half distant from each other, but under the ministry of the same Pastor.

In the Valley of *Pérouse* are the three parishes of *St. Germain*, *Pramol*, and *Pomaret*; and in the Valley of *St. Martin*, situated to the South-West of Pomaret, are *Villesècke*, *Maneille* with its annexed church of *Macel*, and *Prali* with *Rodoret*.

The Valley of *Pérouse* is so called from the town of that name above the point, where the Germanesca torrent loses itself in the Clusone: it is about ten miles in length; while the Valley of *St. Martin* cannot be reckoned less than thirteen. This latter receives its name from the town of St. Martin. It is likewise termed the Valley of *Balsille*, on account of the fortress, celebrated in the History of the Vaudois, beneath the Col de Pis.

Thus, the *thirteen* Parishes in the *three* different Valleys, with the exception of Rora, are inclosed by *the Clusone* on the North, and *the Pélice* on the South: both these streams fall into the wandering Po.

Of the three Valleys, that of *Luzerne* is the most fertile and populous; and that of *St. Martin*, which is immediately under the Alps, and extremely narrow and mountainous, the most barren. But compared with the rich plain of Piemont, the term *fertility*, when applied to the Valley of Luzerne itself, is to be understood in a very low and subordinate sense. This distinction the Reader is requested to bear constantly in mind, if mention should be made, in the following Remarks, of the Productions in its several Parishes. The Scenery however in the Valleys is often perfectly beautiful; especially at Angrogne, Rora, Prarustin, and Pramol,—to all of which the access is by mountain-passes, thickly-clothed with Spanish-chesnut, beech, and other fine timber trees.

The Reader is now presented with an Abstract of the *Population*, and *Productions* of the thirteen Parishes in the three Valleys of Luzerne, Pérouse, and St. Martin;—

PARISHES.	Protestants.	Romanists.	PRODUCTIONS.
VALLEY OF LUZERNE.			
La Tour, ...	1,600	300	Mulberry trees, vines, wheat, chesnuts, and forage.
St. Jean, ...	1,800	70	The same, but in greater abundance.
Villar, ...	3,000	100	Wheat, rye, chesnuts, and forage: few vines.
Bobi, ...	2,000	80	Rye, buck-wheat, chesnuts, and forage.
Rora, ...	600	60	Wheat, rye, chesnuts, and forage.
Angrogne, ...	2,700	120	Rye, buck-wheat, chesnuts, and forage.
PRARUSTIN.			
St. Barthélemi, ...	1,400	50	Mulberry trees, vines, wheat, and chesnuts.
Rocheplatte, ...	400	30	
VALLEY OF PÉROUSE.			
St. Germain, ...	900	70	Mulberry trees, vines, wheat, and chesnuts.
Pramol, ...	1.100	60	Wheat, rye, a few vines, and forage.
Pomaret, ...	950	70	Mulberry trees, vines, wheat, and chesnuts.
VALLEY OF ST. MARTIN.			
Ville-sèche, ...	1,500	240	Vines, wheat, rye, and chesnuts.
Maneille, and Macel,	650	330	Rye, buck-wheat, potatoes, and forage.
Prali, and Rodoret,	1,250	155	The same, but still more scantily.
Total, ..	19,850	1,735	

Each of the above places has a Church for the Protestants, and another for the Romanists; but that for the accommodation of the former is, in general, too small, and in some instances, as at Pomaret, Macel, and Rodoret, in a ruined and dilapidated condition.

It was during the last Summer, that the Writer visited all the *thirteen* Parishes in the Valleys of Piemont, and formed an acquaintance with each one of their several Pastors. In the hope of strengthening the Impression, which has already been happily made in behalf of the poor persecuted Vaudois, he now ventures to offer the result of his Observations to the notice of an intelligent and liberal British Public.

Weymouth, 1st January, 1826.

REMARKS, &c.

TURIN.

3d June, 1825. About six o'clock this evening, I arrived safely, and, thank God! in good health at Turin by *the Diligence* from Milan, a heavy, lumbering carriage, which holds nine persons in the inside, on three benches, three and three. I never wish to travel by such another. Yet the inconvenience of it is not worth mentioning, except from the loss of time. The distance from Milan is only ninety Italian, or English miles, which I have been nearly two days in accomplishing; though to-day, with my fellow-travellers, I was routed up at three in the morning to perform the Journey hither from Navarro, *sixty miles!*

Navarro is an episcopal city, and has its Cathedral: it has also its ramparts going entirely round it; but withal, is shabby, and ill-built. The situation appears decidedly unhealthy, with its rice-plantations, and water-meadows. I observed, from the wall of the ramparts yesterday evening, vapours streaming along the low swampy grounds in all directions.

Between Milan and Turin the country is in general flat, but remarkably well cultivated: in fact, the whole of the plain of Piemont is said to produce six times its own seed. I every-where saw, in small inclosures, continued rows of Mulberry-trees, from which men were gathering the leaves, and actually stripping the branches bare, for the purpose of feeding the silk-worms.

At Bofalora we crossed the Tecino; and the Doira at Chivasso, *Civitas Romanorum*, near which place it falls into the Po; over the Doira, there is a very handsome stone bridge of six arches, the work of Bonaparte,—"without whom," said one of my fellow-travellers, a Turinese, "we never should have had it."

So much has been done by Bonaparte for the northern part of Italy, that I am not surprised his memory is, to a degree, respected; particularly, when the grossness and severity of the Austrian and Sardinian governments are taken into account. The latter part of the road to Turin from Vercelli acquires more interest from the distant view of the Alps, and their snowy summits. Mount *Rosa* is clearly visible, towering over the rest of the chain.

The companions of my expedition from Milan were four Italians, who slept the greater part of the way, and were altogether insignificant men; a young Greek from the island of Zante; a pleasing Frenchwoman, and her little girl of four years of age, proceeding to Lyons, but commonly residing near Como; and a *Militaire.* I fastened for some time on the Greek, but could get scarcely any information out of him; he seemed quite uneducated. Of the Greek cause, however, I was glad to hear him speak with confidence: the Turks he was pleased to call *Bovoni;* and declared, that his countrymen, if left to themselves, and not restricted in their operations by the other powers of Europe, must be successful, and ultimately prevail.

I found the Militaire to be indeed a most extraordinary personage! He was a Pole by birth, who, according to his own account, had risen to the rank of General of Division in the French Service under Bonaparte. For some time, I did not give him the smallest credit for any one word he uttered; but only thought him a bold, impudent adventurer. Yet he was known by several people on the road, who called him *General*, and he certainly showed us two scars out of *the eighteen*, which he said that he had received in various parts of his body; one in his breast, and another in the neck. He would freely have made more exhibitions, if I had not requested him to desist from any further scrutiny. By his own report, he had begun his military career in Russia, under the Empress Catharine: he then joined Koskiusko, and was engaged in the battle of Praga. Having escaped there, he was whisked off, as a delinquent, by Catharine to Siberia; from Siberia he was sent, on the accession of the Emperor Paul, with the Russian army against Persia. At his return from Persia, he appears to have had enough of the Russian service, and to have entered that of France. In this last, he accompanied Bonaparte to Egypt; was subsequently present at the battle of Marengo; at those of Austerlitz, Jena, Freidland, and many more; and lastly, at Waterloo. The most interesting part of his character seemed to be his attachment to Bonaparte, which, I am inclined to think, was real and sincere: I say *interesting* because faithfulness to a benefactor, under any circumstances, is so. When I asked him, if he was employed by the French Government, he replied with feeling, "Non, Monsieur, J'ai perdu mon Maître." He now resides principally at Bologna on the property, which he had purchased *par la munificence de l' Empereur*. But alas! his conversation was often full of impiety, which I did my utmost to check.

The Frenchwoman gave me the idea of being a conscientious Romanist: she was lamentably ignorant, having never read a single chapter of the Bible! Her child, a nice young creature, repeated on the first evening her prayers in the Diligence, and though she continually crossed herself, I began to think of my own dear little

Girl, who, blessed be God, is brought up in a purer Faith. How deeply is the system of Popery ingrafted on the members of the Roman church, old and young! This child exclaimed more than once, "Giuro per la Santa Pologna," a Saintess of the Papistical Calendar, and the Patroness of the village, in which her mother and she usually reside.

On the immediate entrance from the Porta Milanese, Turin is mean, and in no respect inviting; but the Diligence, in its paſsage to the Office, soon began to roll through handsome streets, and squares of very large dimensions: one of these was *la Piazza del Palazzo.* I am now settled in the Pension Suisse; my room looking into the garden of the Palazzo Carignano, which is formal, and in character with the grand exterior of the Palace itself.

4th *June.* Though Turin is far less interesting than Milan, I have yet found some few *visibilia.* In my morning's walk to-day, I went again to the great Square, *la Piazza del Palazzo*, from which the principal streets, and the roads to Milan, France, Nice, and Rome diverge: the Royal Palace forms one side of it. Thence I proceeded to the Strada Nuova, the Piazza di San Carlo, and afterwards to the Cathedral,—a low, heavy building, with circular arches, and vast massive pillars. Its great attraction is commonly considered *la Cappella del Santo Sudario,* built of black marble, also not a little cumbrous, immediately behind the high altar. In its centre, under the cupola, by the windows of which it is dimly lighted, is an altar, which bears a crystal case, inclosing *the Sudario,* or Napkin, supposed to have been used by our Lord at the time of his Crucifixion: this precious relic is however not exposed to the gaze of the vulgar, except when the Pope himself may happen to be at Turin. And he then displays it. At all other times, it is kept concealed in three different chests, one within the other; the whole being deposited in the crystal case.

In a side chapel of the Cathedral, a priest was saying Mass in the usually low, mumbling tone, with which the public services in the Roman church are performed: about eighty persons were present. I looked at many of the little books of devotion, which they had in their hands, and found them frequently to differ from each other: of those, which were alike, some were reading at the middle of them, and some at the end. One poor woman seemed particularly attentive to *the prayers for the Dead.*

On quitting the Cathedral, I called at the principal Bookseller's shop in the Strada Nuova, and, after making a few trifling purchases, I asked the man, an intelligent kind of a person, "Whether the people could follow the "priests in the churches, even when they "spoke audibly, and were distinct in the per- "formance of the services?" His answer was, "How could they? since the services were in "Latin, which so few understood." "This "then," I added, "is the reason, why one per- "son in the church uses this book; and ano- "ther, that." He replied, "Yes." He afterwards showed me a variety of small prayer books, and devotional exercises, in common use among the Romanists; assuring me, that he sold very few Missals. There was not a single copy of the Bible in his shop, not even the Vulgate, large as his stock of other books seemed to be!

I should, however, remark, that at Milan a greater degree of liberality is manifested, in *the Exhibition of Relics*, than at Turin. At the extremity of the Choir, and suspended from the vaulted roof of the magnificent Cathedral in the former city, *il Duomo*, there is always burning a lustre of five branches, near the case of Rock-Crystal, with its golden rays, which contains the most precious Relic,—*a bit of twisted iron*, thought to have been part of one of the Nails, that was used *also* at the Crucifixion of our Lord. Now, *this Nail* remains *continually* exposed to the adoration of the people! Still it is not unworthy of notice, that the Cathedral at Milan is not the only church, which can boast of a similar treasure. The church at Monza possesses another of these Nails: the abbey of St. Denys has a third, which was deposited in it by Charles the Bald. Otho sent a fourth to Boleslaus, King of Poland, in the year 1001, which is yet visible in the Cathedral at Cracow. A fifth is to be seen in the Abbey of St. Maxamin at Treves; and a sixth in the church of Santa Patricia at Naples, with drops of blood upon it. The Hospital at Sienna, the Abbey at Audechs in Bavaria, the churches of the

Holy Cross at Rome, at Aix la Chapelle, at Carpentra,—all lay claim to like Relics. And many, many more.—Again: the Emperor Constantine is reported to have enchased in the pommel of his sword one of the Nails; and finally, another is credibly affirmed to have been put into a lance, now preserved at Nuremburg, by order of Otho the Great. True it is, that a difference exists among learned men—and the most learned occasionally differ—about the number of these Nails. Some assert, that there were three; some, four. Others again have surmised, that a little Confusion has arisen on the subject, by mistaking the *true* Nails for those which have served, from time to time, for the martyrdom of Saints. This opinion seems, on the whole, to be most credible. But the subject must be worked up at home, when I shall have rather more leisure, and be able to consult the valuable Libraries at *Weymouth*, and *Dorchester*; more especially, the folios of *Liutprandius*; *Koëhlerus* de imp$^{ris.}$ sacra lancea, §. 4; *Andr. de Saussay*; and, above all, *Magus* de Clavis Dominicis, cum *Gimcrackii* Notis, et *Variorum*.—Must now go to dinner.

The repast at the table d'hote being concluded, I visited the Library belonging to the University at Turin. It consists of four rooms, one of which is filled with M.S.S. I inquired after M. S. S. of the Sacred Scriptures. The oldest was shown to me, which the Librarian said was of the tenth century; but I doubt the accuracy of his information. It was a Latin Translation of the Bible, which acquires an interest from having belonged to *Thomas Aquinas.* I saw likewise a M. S. Poem by Sedulius on the Passover, from a Convent at Bobi; it was of the seventh century. The University now contains about two thousand five hundred students. I asked the Librarian, if any of the Professors were *Jesuits:* he answered significantly, "One; but perhaps we shall shortly have more." In fact, *the Jesuits* are getting up at Turin, as elsewhere. I found them regularly established at Chamberry in Savoy; at Friburg, Sion, and Brigg, in Switzerland; at Rho, near Milan; and now I discover them in Piemont. They have lately succeeded in forming a College within the very walls of this City, and have already *ninety* students: some of them (I hear) are from *Ireland.* Another of their Institutions exists at Turin, in which Professors give lectures to four hundred youths. The population of Turin amounts to one hundred thousand souls.

Sunday, 5th *June*. A blank day! without the comfort of a Protestant place of worship! In the morning, I remained quietly in the Hotel, reading and writing; and trust, that I breathed out more than one earnest Prayer for them far away, and those also who were near. Towards the evening, I went for a few minutes into a church, and heard part of a Sermon: the Preacher made use of much bodily exertion, and, as frequently is the case in Italy, appeared to be acting somewhat *al Buffo*. I could not follow him in his discourse, and therefore left him. Then I took my solitary walk to the Po, where I passed Bonaparte's handsome stone bridge of five arches, leading to the Genoa road,—and proceeded to the Vineyard, a country villa, which belongs to the Queen of Sardinia, and which commands a fine view of Turin, and the adjacent country: it is situated on the hill, near a large Convent of Capuchins. The villa and gardens are stiff and formal; but in the latter, the Nightingales were singing in full chorus. Their peculiarly clear, thrilling notes could not be mistaken. I never before heard so many of them at once. However charmed as I was, I did not compose either Ode, or even Sonnet, upon them. My time for *Philomelizing* is past and gone.

PINEROLO.

6th *June*. I am now actually at Pinerolo on my way to La Tour, having come from Turin this morning. Thus, I have delayed delivering my letters of introduction for Turin till my return from the Valleys; when I hope also to visit the Royal Palace, and see the Paintings in it.

The drive to Pinerolo, lying fifteen miles to the S.W. of Turin, is quite delightful, through a country cultivated in corn, with meadows under irrigation, and patches of flax, and vineyards: the vines are trained, as they are in Lombardy, on frame-works, which are supported by poles and poplars. I saw none of the *Horatian* marriages with the lofty elms. Mulberry-trees lined the road nearly the whole way from Turin. But the great delight of the drive is the chain of Alps to the North and West, varying continually in their form, and covered partially on their summits with snow and clouds. As we approached Pinerolo, the wind blew cool and fresh from them,—the weather having been for some days to my northern temperament oppressively hot.

On my arrival at Pinerolo, I strolled through the City, which is episcopal, and took a turn on the public walk. Pinerolo contains about six thousand Inhabitants: it has ten churches, and two convents—one for Capuchins, and another for females. In the City itself there is nothing particularly attractive, though if it be compared with a town in France of the same size, it must be considered neat, and well-built. Its shops, like those of Turin, have arcades before them. The most remarkable edifice in it is a large Barrack, which was raised by *Lewis the fourteenth* at the time he obtained the possession of Pinerolo, and the Valley of Fenestrelle, from *Victor Amadeus the second*, Duke of Savoy, for the purpose of extirpating the Protestants in Piemont, After my dinner at the Hotel, I entered the Cathedral, a heavy building, very tawdrily fitted up in its interior. The following are Extracts from a printed paper, which I saw pasted against the sides of *ten* different Confessionals: First, from the *Atti di Fede*, "Credo, che nel S. S. Sacramento dell' Altare "vi è il Corpo, Sangue, Anima, e Divinità di "Gesu Christo, sotto le Specie del Pane, e del "Vino consecrato." Then came the *Atti di Speranza, di Carità*, e *di Pentimento*,—all of which were succeeded by *a Notice* from *il Papa Benedetto XIII di felice Memoria* in these words; "Ha concesso Indulgenza Ple-"naria a tutti quelli, che si eserciteranno in "ciascun giorno per il corso del mese nella "practica divota dei suddetti Atti di Fede, "Speranza, Carità, e Pentimento; da conse-"guirsi detta Indulgenza per una volta in "ciascun Mese, in qual dì, che si elegeranno, "a loro arbitrio, nel quale contriti di vero "cuore, confessáti, e communicati, pregheran-"no il Signor Iddio secondo la mente del Som-"mo Pontefice." And, *lastly*, *Più Indulgen-"za Plenaria nel articolo Morte.* "Le so-"pradette Indulgenze sono state confermate, "ed in parte accresciute, da Papa Benedetto

"XIV, suo Successore, con facultà anche di
"poterle applicare in suffragio delle Anime
"del Purgatorio, con aggiugnere l' Indulgenza
"di sette anni, ed altrettante quarantene colla
"medesima facultà pure di applicarla ai De-
"funti, per ogni volta che si rinoveranno fra il
"giorno i detti Atti, come appareda suo Decre-
"to delli 28 Genai. 1756."

Hoping to meet with better things in the Valleys, I called on Monsr. Monastier, a Vaudois, who is the proprietor of a Paper-mill in the neighbourhood, and delivered to him my letter of introduction from his brother at Lausanne: I found him a plain, intelligent tradesman. He walked with me round Pinerolo, and promised to accompany me to Prarustin, and the *six* parishes in the Valleys of Pérouse, and St. Martin, on my return to this place. From him I learn, that there are only ten Protestants dwelling at Pinerolo, and they merely by sufferance: he spoke feelingly, but mildly, of the haughtiness, and oppressive disposition of the Priests. The present Bishop has only been raised to the See of Pinerolo within a few months: the last, who is now translated to Chamberry, an Archbishopric, was very hostile to the Protestants. I am informed that the Bishop's professional income is 25,000 francs a year, rather more than £1,000. sterling.

VALLEY OF LUZERNE.

La Tour, 7th June. This morning, between four and five, I mounted an hired Calèche—not very smart, but useful—and came on to this parish, distant from Pinerolo five miles. The drive was very pleasant; though, on quitting the Saluzzo road, my way was as rough and stony, as if *Mc Adam* had never lived, and his gage had not been known. Having passed the river *Clusone*, I proceeded to Briquieras, and thence to *St. Jean*, the first of the Vaudois parishes, in coming from Pinerolo; when I descended from my little carriage to see the Protestant Church, with no common interest. It is, as *Mr. Gilly* describes it, immediately opposite to that of the Romanists, and has the odious *Skreen*, which had been erected before its door by the jealousy of the Popish Priest. The building, which is altogether respectable, and sufficiently large in its present state to accommodate seven hundred persons, was built in the year 1806, while the Valleys of Piemont were subject to France.

I had scarcely copied the Inscription over the door, "A Dieu Seul Soit Gloire Eternelle-" ment Par Jesus Christ, Amen." *Rom*. ch. xvi. v. 27; before a tall, fine-looking man presented himself with the key of the Church, which he had gone to seek, on perceiving me walk towards his place of worship: he opened the door,—and I went in. The Church is oval in its interior, and is fitted up plainly and neatly, with wooden benches for the Women on the left side, and for the Men on the right. Immediately before the Pulpit, and the Regent's Desk, placed against the South wall, is the Communion-table,—around which, are the seats for the Elders of the Church, and one bench reserved for Strangers. On the wall, opposite the door, is the following summary of the moral Law in large letters; "Aime Dieu "d'un Amour suprême avec Crainte, Respect, et "Foi; Et ton Prochain comme toi même. C'est "le Sommaire de la Loi." I discovered in the Pulpit *Ostervald's* French Version of the Bible, and the Liturgies of the Churches of *Geneva*, 1754, and Neufchatel, 1713. The Pastor *Mondon* uses either of them at his discretion.

Before my visit to the Church was ended, three of *the Elders* of St. Jean made their appearance, on hearing that an Englishman was in it. They were kind, simple-minded men: they told me, that every Sunday there are two Church-Services in their Parish; the first beginning at nine in the morning, when a Sermon is preached; the second, at two in the afternoon, only for Prayers, the Reading of the Holy Scriptures, and the Singing of Psalms and Hymns. I asked them, if their Church was well filled: they answered, that it was generally quite full, and that on their Communions at Christmas, Easter, Whitsuntide, and once more in the year, between the last and first of these festivals, there was not room for the congregation. They added, that Galleries were about to be erected for the better accommodation of the people.

Having thanked my new Vaudois acquaintance for their attention, I was in the act of ascending my vehicle, when my former friend came running after me, and expressed an earnest wish, that I should adjourn with him to his house, and partake of such refreshment as he could give me. I accepted his invitation very willingly. His house was neat and clean,—and a bottle from the corner, *quadrimum* at least, was forthwith uncorked. I drank the health of my host, and hostess too, for she soon came to greet me; and then entered into conversation. The man I found to be quite a fine fellow,—a soldier, who had risen, under Bonaparte, to the rank of Serjeant-Major, and had expected to have been made an Officer. "However," he gaily said, "those days are "changed." On inquiry, it seemed that very few Protestants are now Officers, and those only who had been appointed as such, while the Valleys of Piemont formed a part of the French Empire, and who cannot, from their past services, be *prudently* set aside.

I then turned the conversation, and asked, if the House contained *a Bible?* The Reply was, "Not a Bible, but a New Testament."

This was shown me, and proved to be the Version of Ostervald: with it, was also produced a Copy of David's Psalms, with their appropriate tunes in Music.

My host, Barthélemi Reveille, most positively refused to accept any remuneration, or acknowledgment, from me, though I repeatedly pressed a small trifle upon him.

St. Jean is considered the richest of the Parishes, belonging to the Vaudois of Piemont: its wheat and its wine are the the best. However, the principal source of wealth to its inhabitants arises from the silk-worms, for which the mulberry-tree is carefully cultivated. I saw some good meadows under irrigation.

The parish contains one Central Day-School at the village of St. Jean, and six smaller Day-Schools in the eight different hamlets, belonging to it. I may remark, that the former is kept the whole year round, with the exception of the two harvest-months, June and July; but the last are only open from November to the end of February. Boys and Girls attend them all *indiscriminately*.

On coming to La Tour, one mile from St. Jean, I passed the Angrogne, a brawling torrent, nearly at its junction with the Pelice. La Tour appears, like St. Jean, a straggling, ill-built village, though it is really a kind of *market-town* for the whole Valley of Luzerne. The approach to it is very striking: indeed, the further I have penetrated into the Valley, the more am I delighted with its fine mountains on each side, covered as they are with chesnut-trees. I have now established myself in the nice little Inn, *the Bear;* where I find greater cleanliness, and appearance of comfort, than I have seen in any large Hotel for many weeks. I may go to bed to night with perfect confidence; my bed being tidy, and my room giving me the idea, that it is, from time to time, washed and swept: I mean therefore to make my present quarters my chief resting-place, during my continuance in the Valley of Luzerne.

La Tour, June 8th. After employing myself for three hours this morning in reading, and preparing my list of Questions for *Mr. Bert*, the Pastor of La Tour, and Moderator of the Churches in the Valleys of Piemont, I walked through the town to the higher end of it, that I might see the Protestant Church, and the House, which is designed for *the Hospital.* Strange to say, the latter was built by an Englishman, who, having made some money in the cooking line at the great City of London, came and settled in these sequestered Valleys: his wife was a Vaudois woman. On her death, he quitted his retirement, and again is gone into the world. If the contributions, now making in Switzerland, the dominions of the King of Prussia, Holland, the Netherlands, and *England, shall permit, it is intended to purchase the House, enlarge it, and fit it up for the reception of Patients, with an attendant Surgeon aud Apothecary. The estimated sum for establishing the Hospital is £4,000. It appears to me, that the situation of the Building is good, being sufficiently raised from the lower part of the Valley. The House is just above the Church, and consists, at present, of kitchen, cellars, and ten other rooms about sixteen feet square each of them. Whether this Hospital, when completed, could much benefit the Vaudois in the Valleys of *Pérouse* and *St. Martin*, remains to be proved: from the mountainous nature of the country, I doubt the fact. There is an excellent Garden to the House.

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*The sum, collected in England, before the first of January, 1826, rather exceeded £3,000.

The Church at La Tour is in neatness and size inferior to the new building at St. Jean: it may however hold seven hundred persons, since there is a deep Gallery against its North wall: it is an oblong, fitted up with benches for the women on the left side of the entrance-door, and for the men on the right. The Pulpit, and the Regent's Desk, with the Seats for the Elders of the Church, and the Strangers, are, all of them, similarly placed as at St. Jean: The Order of the Public Services for the Sabbath is likewise the same. In the Pulpit were Ostervald's Version of the Bible, and Copies of the two Liturgies, the Geneva and Neufchatel, of the dates of 1754 and 1713. A large Folio Ostervald's Bible, and the Neufchatel Liturgy were in the Regent's Desk. The Church Services among the Vaudois of Piemont are in the French language, which I am surprised to find* so generally spoken even by the poorest persons, with whom I have conversed; as neither of the two Valleys, Luzerne and St. Martin, was ever actually in the possession of the French. The proximity to France can scarcely account for the fact; their Piemontese neighbours only making use of their own corrupt Italian.

This afternoon I called on Mr. Bert, and sat with him and Madame son Epouse for two hours. They are a most kind, hospitable couple, pressing me heartily to go and take up my abode at their own house during my stay at La Tour. I declined the invitation for fear of occasioning trouble; since they have only one maid-servant, though he is Moderator of all the Churches. Mr. Bert appears to me a pleasing, intelligent man. We soon entered into conversation, which we kept up incessantly, in despite of his deafness. The subjects, of course, related to the Vaudois; but as he promised to give me, in writing, answers to my somewhat long list of Questions, I will only note one or two circumstances, which he mentioned. When I asked him, if the Papists were now troublesome; he replied, *Not directly; yet that the spirit of Proselytism was strong among them.* He spoke with some indignation of the following cases. A dissolute Protestant, who had squandered all his property, left the parish of La Tour within the last three months, and turned Papist; he abandoned his wife, but, as father, claimed his children, and gave them up to the Priests, to be placed in a school, which is under their control at Pinerolo. The mother remonstrated, and Mr. Bert, at her request, wrote to the Bishop of Pinerolo, that the children might be delivered to her. He shewed me the episcopal answer, which was that of a *Jesuit*, mighty civil, but defending the father's conduct on a religious ground. From secret information, which he had received, Mr. Bert had no doubt whatever but that the Bishop had given the man money at the time of his apostacy. Another proof of the spirit of Proselytism he also particularized. In the neighbouring parish of Angrogne, the poor Romanists absolutely complained to Mr. Goante, the Protestant minister, that *their Priest* did not now give them any thing, but that he reserved all his alms *pour les nouveaux venus.*

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*The general use of the French language in the Valleys is afterwards explained by Mr. Bert's SIXTIETH Answer to my list of Questions.

On speaking to Mr. Bert respecting *the Royal Bounty* from England, and expressing to him a hope, that it would ere long be restored to the Vaudois Pastors, he observed, on the supposition such should be the case, that the Synod had come to a resolution of applying *more than one third* of it to the following purposes. Instead of consulting their own individual worldly advantage, the Pastors meant to establish *two new Parishes* in the Valley of St. Martin, by seperating Macel from Maneille, and Rodoret from Prali, to which they are at present annexed. They also intend, by building an house for the Pastor of Prarustin, now residing at Rocheplatte, to enable him to fix his abode at St. Barthélemi, the more populous of the two villages, which he has under his care, and where his presence is most needed. All this, methinks, is rather fine in a body of men, who, on an average, receive but barely eleven hundred francs (rather more than forty pounds sterling) for their yearly professional income, which, with the larger number of them, is their sole Property! The Pastors' Income is made up of five hundred francs, granted annually by the Sardinian Government to each individual,—an Allowance of the same value from the English Society for propagating the Gospel,—and a small Pittance from the respective parishes. Mr. Bert receives from La Tour sixty four francs; but this sum is a trifle less than is usually paid.—I am surprised to hear from Mr. Bert, that the Ordination of the Vaudois Ministers now takes place at Geneva, or Lausanne, where their Education has been received. When presented to a Parish, the Minister is only introduced to the Congregation by the Moderator, the Assistant Moderator, or some other Pastor already established in the Valleys.

Mr. Bert informs me, that the usual manner, in which the Landlord contracts with his Tenant in the Valleys, is, that the latter shall pay a certain sum for the farm-house, stable, barn, and meadows; and that he shall then divide equally the produce of corn, wine, and silk, with the Proprietor. A labourer in husbandry earns fifteen *sous a day* during winter; and in summer, twenty-five: his average wages through the year are eighteen. The landed properties are generally very small, consisting only of a few acres. Poor rates are quite unknown.

N.B. The flies are swarming around me, and are, at the present moment, so troublesome, that I wish them all fast asleep: they have incessantly been buzzing about my hair, ears, eyes, and nose, for the last hour. Hot as it is, I am obliged to sit with my travelling cap on my head.

La Tour, 11*th June.* For the two past days, I have not been able to commit a single line to my Journal, as I was entirely engaged in an excursion to Villar and Bobi. Indeed I felt so much fatigued yesterday evening on my return to La Tour, that I could only eat my trout from the torrent of Angrogne, drink my coffee, and betake myself to my pillow. I have now slept eight hours *consecutively*, without let or intermission,—and am myself again.

At seven o'clock on Thursday morning I started on a mule, having by the advice of my good Landlady prepared myself against the heat, which was often oppressive, by taking an umbrella. By the bye, I have no particular affection for the mulish race. However, on an animal of the most stubborn kind I went, ascending the Valley of Luzerne, the whole way to Bobi, along the Pelice, which flows beneath through its rocky bed.

The country, near the little town of La Tour, has vines in small inclosures, which are lined with Mulberry-trees: wheat and rye also appear in the bottom of the Valley towards Villar. I stopped opposite the crag of *Castelluze*, forming a part of the Vandelin Mountain, on the right side of the road, to make inquiries of some peasants, who were at work in an adjoining field, respecting *a Cavern*, celebrated, in the History of the Vaudois, for having concealed a party of the poor persecuted Protestants, at the close of the seventeenth Century. They knew no tidings of it themselves; but directed me to an old man, who was employed in repairing a stone-wall, near the spot, for information. He (they told me) was very deep in history. In fact, I found him much more intelligent. He was altogether pleased to enter on the subject, and, with considerable animation, gave me to understand, that many of the Fugitives had taken possession of the Cavern, on the further side of the Castelluze, and that they had been guarded by the Piemontese troops, who hoped to starve them into submission; but that they had discovered a way of egress in a different direction from that in which their enemies were stationed, and that they had effected their escape by it.

At the entrance from Villar, three miles from La Tour, and two from Bobi, I observed vineyards high up on the mountains, but in small quantities; they continue, here and there, to Bobi, where they almost cease.—I saw the first *Cretin* in the Valleys, between La Tour and Villar,—a sad, wretched looking man: he was *goitreux*, and appeared to be a complete Idiot.

In Villar there are two Churches. The first, which met my eye, was that of the Protestants, and, like those at La Tour and St. Jean, has its modest little tower: the other belongs to the Romanists, for they possess their church also in each one of the Vaudois parishes. I copied the Inscription over the door of the Protestant Church, "J'entrerai dans ta Maison, "et de rendrai mes hommages,"—and proceeded to the Presbytery of the Pastor *Gay*, which is very near. I found him, his wife, and four children, just sitting down to breakfast: the dwelling, and furniture are of the most humble description, and far inferior to the common farm-houses in England, and their contents. The breakfast was likewise humble,—Polento, and goat's milk and water for the children, with the addition of coffee for the parents. Though I carried with me no letter of Introduction, they received me kindly and hospitably. They are a quiet, amiable couple,—he appearing however of a pensive, and rather melancholy turn of mind. I was asked cordially to partake of their fare; and Mrs. Gay went immediately to the kitchen to get another dark brown earthern plate and basin for me, before I could say that I had already breakfasted. As it was absolutely needful, that I should either eat, or drink in the house, I took a little coffee.

The family-breakfast being over,—and all things were neat and clean,—the Pastor Gay informed me, that the Parish of Villar is one of the most populous in the Valleys of Piemont; that it consists of three thousand Protestants, and that the number of Romanists in it does not exceed one hundred; that there are seven

Winter Day-Schools for boys and girls, in the different hamlets, from the beginning of November till the end of February,—and one Central Day-School at Villar for ten months in the year.

We went to the Church, and found the Regent standing at his desk, and in the act of commencing the Service, which he performs every *Thursday* morning at ten o'clock: he had a large Ostervald's Bible before him, with practical Reflections at the end of each chapter. He read very audibly the fifth chapter of *Ezekiel*, with the accompanying Reflections, and repeated a Prayer for all sorts and conditions of men; when he gave out the last six verses of the hundred and ninth Psalm,—and he, the Pastor, and the ten other persons present, all men, joined in the Singing, in full and sonorous voices. The whole Service was concluded with the Blessing, delivered by the Regent.

Besides this *Thursday's* Service, which I am informed is much better attended in the Autumn, Winter, and Spring months, there are, both at Villar and Bobi, *Morning* and *Evening*

Prayers in the Churches every day throughout the year, with the exception of June, July, and August; the people then being, for the most part, on the mountains, with their cattle and sheep.

The Church at Villar, which is neat, and very plainly fitted up, appears to be rather larger than that at La Tour; it has Galleries, and may accommodate eight hundred persons: the arrangement for the men and women is the same as I had before seen in the two other buildings at La Tour and St. Jean. In the Pulpit were Ostervald's Bible, and the Geneva and Neufchatel Liturgies. The Regent conducts all the week-day Services.

Having taken leave of the Pastor Gay and his wife, I advanced towards the head of the Valley to Bobi, which, like the parish of Prali in the Valley of St. Martin, borders upon Dauphiné in France. The Scenery becomes bolder and bolder the whole way from La Tour, and near Bobi is quite impressively grand. Before entering Bobi, I passed the Subiasco torrent, which falls into the Pelice. Nature here seems scanty of her productions: except patches of rye, in the immediate vicinity of Bobi, and, occasionally, on little terraces in the mountains of thin earth and sand,—with potatoes in the gardens,—I saw no article of human vegetable food, but what the fine Spanish chesnut-trees afford. These last are mostly depended upon by the poor people.

On my arrival at Bobi, I repaired instantly to the Presbytery of the Pastor *Muston*, which is a kind of Swiss cottage, having an outside Gallery in the front of it. I was again received most hospitably: indeed, I begin to think, that the term *hospitable* will often appear in my Journal; at least, I shall not fastidiously be disposed to vary it, if the treatment of the Pastors be similar to what I have already experienced. I was earnestly pressed to take some refreshment; when having eaten a crust of bread, and drunk some wine and water, Mr. Muston and I fell into full talk. He informed me, that the population of his parish exceeds two thousand souls, of which number about eighty are Romanists. "Not" said he "that these last are all natives of my Parish; "but as a station for the *Douane* is placed at "Bobi, from its nearness to France, the Pie-

"montese Government send their soldiers, "with their wives and children, to me." At Bobi there are one Central, and six Winter Day Schools, on the same *indiscriminate* plan of Instruction for boys and girls, and during the same months, as I have before mentioned for the Parishes of *Villar* and *St. Jean*. I asked Mr. Muston, whether his poor people were sufficiently supplied with Copies of the Holy Scriptures, and whether they were capable of using them? He assured me, that with very few exceptions, all his parishioners, both old and young, could read. He then produced a book, giving an account of a pastoral visit, which he had made two years ago in the six different Quarters of Bobi, for the purpose of ascertaining to what extent his flock were in possession of the Sacred Volume. From this book, and another paper which he showed me, I should infer, that nearly every family in his Parish has a Copy of Ostervald's Version of the New Testament, and that about *one-third* of the families is supplied with the whole Bible. I am disposed to think, from my conversation with the Pastor Gay, that there is a like provision of the Scriptures for the poor at *Villar*.

These inquiries being over, Mr. Muston showed me his Church, capable of holding from six to seven hundred persons; but which I was sorry to discover in a shabby, and mean condition: windows were dropping in their casements, and paper was substituted for glass in the squares of them. My friend, the Pastor of Bobi, is apparently about the same age as Mr. Gay, between forty and fifty years: he seems an easy, open hearted man,—of very good natural abilities, and strong mind; but perhaps a little rusted from his retirement, the absence of collision in society, and the want of books. By his Parishioners, he and his nice wife are greatly beloved. As in the Protestant Churches of Switzerland, the number of *Communicants* at the Lord's Supper appears to me very large at Bobi, and Villar; Bobi having usually five hundred and fifty, when the Sacrament is administered; and Villar, seven hundred. Both the Pastors, *Muston* and *Gay*, have the character, in the Valley of Luzerne, of being attentive Ministers of the Gospel.

I might mention, yet I am sure with no feeling of disrespect, that on my arrival at Bobi, Mr. Muston was employed in kneading a large batch of bread for his family; and that for our dinner, because there was no meat in the house, and even village, his excellent wife, really a most pleasing woman, made, with her own hands, three different puddings. We also, strange to say, ate our repast in the bed-chamber, as being the best room in the house: a large bed was placed against one of the walls, and a double cradle, of sufficient capacity to hold two children, top and bottom, at each side of it. Still the room was clean and airy: no monstrosities, nor unsightly objects were visible.

On Thursday night I slept at the little Inn in Bobi,—in sober truth, a wretched hovel, which I shall not easily, nor soon forget. O the bitings, and the blisters!

Yesterday morning, on the conclusion of a slender breakfast at my Inn, I strolled through Bobi, which, no less than Villar, appeared small and deserted: the fact is, that the population of these Parishes is at all times widely scattered in their several hamlets; but now that the sheep and cattle are on the mountains, men, women, and children are gone there also, and scarcely twenty people are left in the two villages. During this *Migration*, which commonly lasts from two to three months in the Summer season, the poor people dwell in the *Chalêts*, or mountain-hovels.

When I adjourned to the Presbytery, I received from Mr. Muston a gentle rebuke for not having taken my breakfast with his family. His friendly attack being averted by a few questions, respecting the History of the Vaudois in the time of their severe Persecution by *Lewis the fourteenth*, and *Victor Amadeus the second*, he proposed to me a *short* walk, that I might myself view part of the track of his countrymen, on their Return to the Valley of Luzerne, in the month of August, 1689; when having left Switzerland, and crossing the lake of Geneva, they landed in Savoy, and came under *Arnauld*, at once *their Captain* and *their Pastor*, to the Balsille; and thence to the Col Julien, the Sarcena, and Bobi. It was, as I understood, to be a walk of about an hour and a half; but we were out, ascending and descending, from eleven o'clock in the forenoon till past six in the evening,—being exposed the whole time to a burning sun. However, thank God! I have not suffered from the expedition: my companion had not the most distant notion of being tired. We first mounted *le Puy*, on which I could not but admire the noble Chesnut-trees, and many of the fine windings of the mountain-paths: afterwards, we succeeded in reaching the *Serre-cruel*, its real name; and then descended (o facilis descensus!) by *the Sarcena*. At this last place, my companion spoke enthusiastically, but in somewhat of a martial and mountainous spirit, of an attack, which his countrymen, at their return to the Valley of Luzerne, had made on their enemies; driving them down the Sarcena, where they had been posted, and killing them to a man. Hating war, as I hope on principle, I could not (I am afraid) help entering, to a certain degree, into his feelings! In the same temper, he defended the *Tirata*, a shooting with rifles at a mark, which is still kept up, as a national custom of very ancient date, and which is now practised once every year, in each separate parish of the Valleys, on a Sunday afternoon: here, I strongly condemned the breach of the Sabbath. In my aerial expedition, (for on the *Serre-cruel* we were on high ground,) I felt glad to have an opportunity of visiting the *Chalêts*, in which the shepherds and herdsmen dwell, with their families, during the summer months. We entered three of them. I never before saw such abodes of human wretchedness, in which men, women, and children were exposed to so many privations, and were sunk in so low a state of poverty. Roofs covered with turves, and stone-walls loosely put together, without lime, or mortar of any kind, were their only shelter! Still they received their Pastor with cheerful smiles, and a most hearty welcome; inquiring affectionately after Mrs. Muston and the children, and producing their best, in an instant, for our refreshment—a thin sour wine, and black rye bread. I shall long remember one old woman, in particular, the wife of *an Elder* in the parish of Bobi, who went most eagerly to a small chest, and took from it four apples, which, it appeared, she had long kept, but which she presented to us with all her heart *pour nous rafraîcher au voyage.* Moreover, we were followed with her blessings at our departure! In consequence of these mountainous sojournings, Mr. Muston's pastoral visits are often very fatiguing; at least, they would be so to me. But there is no Sabbath-Service, nor any other public duty performed by him, as Pastor, in the *Chalêts*. The men, who are not very distant, come down to the Village of Bobi, to attend the Church on a Sunday: the women, and children are (I fear) without the public means of Grace during the summer-months.

After again dining at the frugal board of my kind host and hostess, I paced my mule back to La Tour, where I arrived about ten o'clock last night. The breeze had sprung up, and the close of this interesting day—“ della notte il bruno ”—was quite delightful, in despite of my stiff and aching bones.—Thought on them far away!

I find, that I have forgotten to remark, that mid-way between le Puy and le Serre-cruel, (*crudelissime!*) Mount Viso is clearly seen, with a part of the Col d'Abriez on the opposite side of the Valley. From le Serre-cruel a most extensive prospect of the Plain of Piemont towards Genoa lies open to the view.

This evening, I drank coffee with Mr. Bert, whom I like the more, the more I see of him he appears a man of very respectable attainments; his sincerity of belief I cannot doubt. In discoursing with him on the heresies of the Geneva school, he observed with evident emotion; "Thank God! our Congregations in the "Valleys are not yet infected! If I knew, that "any one of our Ministers preached Socinian-"ism, I would immediately convene a Synod, "and denounce the Offender. To deny the "Divinity of our Lord Jesus Christ is to deny "our Redemption by Him. And where then "would be the hope of us, poor Sinners?" Mr. Bert feels deeply, and conscientiously, his responsibility as Moderator. He returned me *the list of Questions*, which I had put to him, relating, more or less, to the state of the Waldensian Church; but wished to retain *the Suggestions* I had also ventured to offer, for his consideration, a few days longer. Both my Questions in *English*, and his Answers in *French*, are *verbatim* as follows. I should observe, that Mr. Bert understands the English language sufficiently well to read any common book.

QUESTIONS.	ANSWERS.
1. Is it supposed, that any ancient M.S.S. Records, or Documents, now exist, relating to the Origin, and early History of the Waldensian Church?	1. Je n'en connois point d'antérieurs à la Rentrée des Vaudois dans leur Patrie sous Arnauld in 1689.
2. Was the Church of the Waldenses founded by Claudius, Bishop of Turin?	2. Il n'en fut pas le fondateur, mais les Vaudois, étant dans son Diocèse, persévérèrent dans la Doctrine Chretienne.
3. If not by Claudius, by whom was the Church founded?	3. La tradition, et le témoignage de leurs ennemies attribuent sa fondation aux Apôtres.
4. What printed Histories of the Waldensian Church, as to her Origin, Doctrine, and Sufferings, are deemed the most authentic?	4. Perrin, Gilles, et Leger; et, plus tard, Arnauld, passent pour authentiques.

5. Where are any ancient M.S.S. of "la Nobla Leïçon" to be seen?	5. Les M. S. S. originaux existent dans la Bibliothèque de Genève, et (ni fallor) à Cambridge.
6. Where are Mr. Bert's Hymns, his Livre de famille, and his Archives, to be procured?	6. Mes ouvrages sont encore inedits: mes occupations trop nombreuses, et ma santé, ne m'ont permis d'achever ce que j'ai commencé. Le Seigneur soit mon aide.
7. What Liturgy, or Liturgies, are now in use in the Protestant Churches of the Valleys of Piemont?	7. Celles de Genève, de Lausanne, et de Neûchatel, pro arbitrio Pastoris: la Liturgie de Genève, dont on se sert aux Vallées, c'est l'ancienne.
8. What Creed, and Catechisms, are used?	8. Le Symbole des Apôtres, et les Catéchismes de Pictêt, et d'Ostervald.

18. How often are the Synods convened ?	18, Autrefois, de trois en trois ans, au plus tard : maintenant, ils deviennent plus rares.
19. Is there any Sub-Synod, or acting council ?	19. La Table supplée au Synode, et elle est permanente d' un Synode à l' autre.
20. Of whom is the Sub-Synod composed, if it do exist ?	20. De trois Pasteurs, dont l' un est le Moderateur ; le second, le Moderateur-adjoint; le troisième, le Secretaire: plus, il-y-a deux Laïques.
21. Can a Pastor excommunicate any refractory member of his Church ?	21. Oui.
22. What is the mode of electing a Pastor to a vacant Church ?	22. Onze Eglises, faisant la seconde Classe, ont le choix de leur Pasteur dans cette

	Classe; mais elles ne peuvent appeler un nouveau venu, au prejudice des deux Pasteurs de Montagne, de la premierè Classe, Prali et Maneille.
23. Must the election of a Pastor be confirmed by the Synod, or the Sub-Synod?	23. Lorsque le Synode confirme, la confirmation est authentique: l'Election par la Table n'est que provisoire en attendant le Synode.
24. Are there Services in the Waldensian Church, for Baptisms, Marriages, and Burials?	24. Les Batèmes s' administrent dans le temple, ou in ædibus privatis, avec la Liturgie: les Marriages se bénissent au temple. *Liturgie.* Les enterremens sont suivis d'une Oraison funèbre, prononcée sur le cimetière par le Pasteur, ou le Regent.

25. Is Infant-Baptism in use, in the Waldensian Church?	25. Oui.
26. Are any public Services performed during Summer in the Chalêts, on the mountains?	26. Oui, dans quelques Paroisses.
27. What is the Population of the Protestants in the Valleys?	27. La totalité moyenne est de dix-neuf à vingt mille.
28. Are Schools established in each of the Parishes, both for boys and girls?	28. Oui.
29. Are these Schools kept separately, or do both the Boys and Girls attend the same?	29. Quelques Ecoles particulières existent ça et là pour les jeunes filles, aux frais de leurs parens; mais en général les garçons et les filles sont mêlés ensemble.

30. Are there any Sunday-Schools?	30. Non: en général.
31. Are the Schools kept throughout the year, or only during the months of Winter?	31. Les Ecoles générales, appelées grandes, sont pour l' année, sous déduction de deux mois de conge pendant l' été: les petites Ecoles de quartier ne se tiennent qu' en hiver.
32. Are the Sacred Scriptures constantly read in the Schools; and is the Catechism taught and explained?	32. Oui, pour la lecture: l' explication dépend de la capacité des Régents.
33. Do the Pastors usually attend the Schools?	33. Ils les visitent de tems en tems; et la Table vient de proposer des Comités d' Instruction publique pour toutes les Vallées.
34. Are the Regents of the Churches, ex officio, Schoolmasters also?	34. Oui, en général, des grandes Ecoles.

35. What is the average Salary of the Regents?	35. La Salaire des Régents varie suivant les Eglises: partout, elle est au-dessous de leurs fatigues.
36. Is prayer used in the Schools?	36. Oui.
37. Is there any School established in the Valleys for the daughters of the Pastors?	37. Non.
38. Are the people, for the most part, provided with Bibles?	38. Oui, et non. C'est à dire, que depuis l' établissement de la Société Biblique beaucoup de familles possèdent la Bible, mais non encore la plûpart.
39. If not with Bibles, are they provided with the New Testament?	39. Oui, en général.

40. At what Universities are the Ministers of the Valleys now educated ?	40. A Lausanne, et à Genève.
41. Are the four Students now at Lausanne, and the one Student now at Geneva, wholly supported by the Protestant Swiss Cantons, and by the legacy of the Dutch Merchant ?	41. En grande partie ; mais les Parens doivent encore ajouter aux pensions dont jouissent ces Etudians.
42. What is the average Income of the Pastors from their Parishes, independent of foreign aid, and their own private property ?	42. Outre le logement, (en général mauvais,) un jardin, et, dans quelques paroisses, un peu de rural, on paye aux Pasteurs une somme qui varie de cent à deux cents francs par an.
43. Are the Stipends of the Pastors in the thirteen Parishes, a-	43. Oui.

mounting to £292 a year, regularly paid by the English Society for propagating the Gospel ?	
44. Is this Sum divided in equal, or unequal parts, among the Pastors ?	44. Inégales.
45. When was the Royal Bounty from England suspended, amounting to £266 a year ?	45. En 1797.
46. Is there any Dutch Bounty now paid ?	46. Oui.
47. Is the number of the Protestant Parishes supposed to have been diminished in the Valleys ?	47. Non, depuis la Rentrée de 1689. Mais, avant la revocation de l'Edit de Nantes les Eglises du Val Cluson, et du Prageilato, faisoient corps avec les

	nôtres, ainsi que Luzerne, Luzernetta, Fenile, et Campiglione de la Vallée de Luzerne.
48. Do the Protestants of the Valleys now suffer from the Persecutions of the Papists, and the Oppression of the Sardinian Government?	48. Non, pas directement.
49. Are the Protestants of the Valleys obliged to observe the festivals of the Roman Calendar?	49. Oui.
50. Are the Protestants then obliged to abstain from working in the fields, and from following their usual occupations?	50. Oui; mais non dans leurs maisons.

51. What is the number of festivals, which the Protestants are obliged to observe?	51. Comme elles ont varié frequemment, on ne peut en fixer le nombre. Cette année ci il-y-en a seize particulières aux Catholiques.
52. Is the liberty of printing moral, and religious Publications, granted by the Sardinian Government to the Protestants of the Valleys?	52. Non.
53. Is the liberty of printing the Holy Scriptures granted to them?	53. Non.
54. What are the usual Translations of the Holy Scriptures in Circulation among the Protestants in the Valleys?	54. Celles d' Ostervald, et de Martin.

55. Are the Protestants of the Valleys prevented from rising to the rank of Officers in the Army of the King of Sardinia; or from following the liberal professions of Advocates, Physicians, or Surgeons?	55 Ils sont soumis à la levée militaire comme les autres sujets du Roi; mais ils ne peuvent espérer d'arriver au grade d' Officier: ils ne peuvent être Avocats, ni Medicins; et pour être Chirurgien, il faut une permission supérieure expresse.
56. Are any Restrictions put upon the Protestants in the way of Trade?	56. Non; du moins, Je ne crois pas.
57. Has the Prussian Envoy, the Count Waldburg de Truchsess, already given any part of the 12,000 francs which he received from the Emperor Alexander, for the Hospital at La Tour?	57. Il a payé 4,000 fr. pour l' Hopital; 6,000 fr. sont destinés pour le Nouveau Temple, qu' on souhaite de bâtir au Pomaret; et 2,000 fr. sont à la disposition de Son Excellence.

58. Will not this Hospital chiefly benefit the Inhabitants of the Valley of Luzerne?	58. Il est pour toutes les trois Vallées.
59. Is the Hospital to be visited by Papistical Physicians, Surgeons, and Priests?	59. Non.
60. How comes the French language to be so universally spoken in the Valleys of Piemont even by the poorest Protestants, so that the Church Services should be in French?	60. Le deficit de Ministres Vaudois a nécessité le recours aux Ministres François et Suisses aux temps des grandes Persécutions; et dès lors nos Ministres faisoient leurs études en pays, où la langue Françoise est en usage. Il en est resulté parmi nous l' etablissement de ce language.

From Mr. Bert's Answers, which he made with the greatest kindness, to my *brief* list of Questions, a person, though not infected with the rage of book-making, might find ample materials for an interesting Publication on the *past* and *present* State of the Waldensian Church. The subjects would be all ready to his hand. To mention no other reason, I am not, on account of my natural indolence, the man to profit sufficiently by Mr. Bert's Answers, should it please God to restore me once more to the bosom, and peaceful tranquillity of my own dear family in England. But though I have no ambition to *let off a Quarto*, it is my intention,—during my stay in the Valleys of Piemont, and while impressions, respecting *the History*, and *religious Character of the Vaudois*, are fresh and strong upon my mind,—to despatch to an inquiring friend in England three, or four letters, on the following particulars,—the *Origin*, and *Antiquity* of the Waldensian Church; her *Persecutions*; her *Doctrine*, *public Services*, and *Discipline*. To these letters, I might also add another, should time and opportunity permit, on *the State of Morals* among the the Vaudois, and *the best Mode*, as it shall appear to me, *of rendering them*

Assistance under existing circumstances. If I be enabled to accomplish this lesser plan, I shall not (I trust) say one single syllable for effect; but shall abide, so far as my means of information extend, strictly by the Truth.

La Tour, Sunday, 12*th June.* In the usually quiet village of La Tour I was this morning awakened by the discordant sounds of drums and fifes. On recovering myself a little from my surprise, I began to recollect that it was the *Tirata,* a jour de fête, at Bobi; and getting out of bed, I perceived about a dozen young men, who, with music, their rifles, and a miserable kind of flag, were proceeding to the field of action, to be in readiness for the afternoon, with divers other companies, who should join them on their way. Not allowing myself to draw any hasty conclusion, I dressed myself, breakfasted, and went to Church. It was my first Sabbath in the Valleys of Piemont,—and I had been looking forward to the public Services of the day with considerable interest. Nor was I, on the whole, disappointed in my expectations,—a convincing proof, that I ought to be satisfied; for when the mind has been dwelling on any object for a length of time, even on what is least earthly and sensual, complete and entire gratification rarely follows. O for that higher state of spiritual enjoyment in the eternal world, where all shall be certain, fixed, and perfect! But to proceed. The Church was about two-thirds full. Some of the men (I fear) were prevented from coming to it by the feats and firings at Bobi; and not a few women of the Parish were engaged in their attendance on the silk-worms; these, I believe, require constant care in changing the Mulberry-leaves, and form a very principal means of subsistence for a people, who, in their temporal circumstances, are all poor indeed! Let me now add, that the Congregation of four hundred persons—so humble an one in appearance I never before saw collected—were most orderly and respectful during the whole Service, which lasted an hour and ten minutes. They are not, for the most part, provided with Prayer books, though several of them had the Psalms of David, with their appropriate tunes. All these joined the Regent heartily in the public Singing.

The arrangement of the *first* Service is as follows: the Regent began it by reading the fifth and sixth chapters of the Gospel by St. Matthew, with the Practical Reflections of Ostervald, after each chapter: Mr. Bert then ascended the Pulpit, and read, from the old Geneva Liturgy, a Confession of sin: next came the Singing; when Mr. Bert after saying a short Collect, and the Lord's Prayer, delivered his Sermon on the subject of *Sanctification*, from *John* XVII. 19, "And for their sakes I sanctify myself, that they also may be sanctified through the truth." I liked it, and thought it faithful and judicious. Mr. Bert's manner in the Pulpit is, to my feelings, remarkably good,—warm, affectionate, and, in every respect, well calculated to fix the attention of his hearers, and to move the heart; yet free from every thing, which borders on vulgarity, noise, and gesticulation. The Sermon was partly repeated from memory; but the Application of the subject was extempore. After the Sermon, Mr. Bert read from the Geneva Liturgy an excellent Prayer for all Sorts and Conditions of men; and repeated the Lord's Prayer, and the Apostle's Creed. Singing succeeded from the Psalms of David by the Regent and the Congregation. And the whole Service was concluded by the parting Blessing, which was given by Mr. Bert:—

"Le Seigneur vous bénisse, et vous con-
"serve. Le Seigneur vous regarde d'un œil
"favorable, et vous soit propice. Le Seign-
"eur tourne sa face vers vous, et vous main-
"tienne en paix et en prospérité. Amen."

"Allez en paix, et souvenez vous des Pauvres,
"et que le Dieu de paix soit avec vous, par
"Jesus Christ, notre Sauveur. Amen."

This double Blessing was pronounced by my friend, the Pastor, with peculiar tenderness. The Exhortation, contained in it, relates to a Custom in the Congregations of collecting Alms, before they separate, for the use of the sick and needy. A box, with an opening in its top, is constantly placed at the entrance-door of a Church.

To my great surprise, the *second* Church Service at La Tour, during the Summer months, follows the first in half an hour, for the convenience of the distant Parishioners,—many of whom are now mountaineers, and dwell some miles from the village. The whole of it is conducted by the Regent: he began by reading the two first chapters from St. Paul's Epistle to Titus, with the Reflections from Ostervald's Version of the Bible; he then sang one of David's Psalms; read the Prayer for all sorts and conditions of men; repeated the Lord's Prayer and the Apostles' Creed; and ended by giving the Blessing. Very few people, as might be expected, were present at this second Service.

Besides this first, and second Sabbath Service, there is, throughout the year, a *Thursday* Regent's Service at La Tour, as in the other Parishes in the Valley of Luzerne; but in the Church there are no *daily* Prayers.

Thus, it should seem, that the public duty of a Vaudois Pastor, on the Sabbath, is light. Nor, in fact, can it be considered heavy, where there is only one Church, as at La Tour; but it is to be remembered, that the Sermon, if not delivered *ex tempore*, must be learnt by heart, as the people will not endure a Discourse to be read. The text being once given out from the Bible, the Pastor proceeds to address the people, without even a Note in writing before him, and apparently, at least, from the immediate impulse of his own mind. I certainly prefer Preaching *memoriter*, to any other mode of delivery from the Pulpit: by it, is avoided both the stiffness of reading a written Discourse, and the general flippancy of extemporaneous harangues. The Old English Divines were in the habit of *mandating* their Sermons to memory.

What I felt most to want, during the Services of the day, was the unrivalled Liturgy of that Church, to which I have the privilege to belong. I well recollect hearing it, after an absence of some weeks, at the English Chapel of Geneva, and being altogether delighted and comforted by it.

As in these slight Remarks on the Vaudois of Piemont, I am desirous of noting the circumstances, which strike me,—neither extenuating facts, nor trying to exaggerate them in any respect,—I must just mention, that in going to the Morning Service of the Church to-day, I passed a large number of young men, who were playing at their favourite game of bowls in the principal Street at La Tour. This, though it be considered no violation of the Sabbath in Italy, France, or even Switzerland, would happily be still thought a disgrace, and a scandal in my dear native country England.

On retiring to my Inn, I have continued within doors for the rest of the day. My travelling companion, the small Greek Testament of *Robert Stephens'* Edition, M.D.XLIX, was lying on my table, as I entered my room; and my attention being drawn, from the Sermon of the morning, particularly to the last continued Discourse of the Saviour, during his earthly ministry, to his disciples, I read the *fourteenth*, *fifteenth*, and *sixteenth* chapters of the Gospel by St. John; together with the *divine* Prayer, in chapter *the seventeenth*. The Consolation, which I have experienced from this most affecting portion of Holy Scripture, is amply sufficient to compensate, not only for the want of many outward comforts, to which I have been long accustomed, but of those religious exercises, which have usually, in England, been numbered among my most pleasing occupations on the Sabbath. Without family Prayer, or any direct means of improving my children and servants; without the immediate power of leading them onwards in the way of Christian principles, piety, and godliness;—as a stranger, and a pilgrim, in a foreign land, I was inwardly filled with peace and joy. Often, and often, under apparently the most favourable circumstances, and in possession of all the outward means of Grace, has my sluggish heart been bowed down to the very earth; but, blessed be God! it has risen freely, and unencumbered *this* evening to the throne of Mercy. And many, and many have been the Supplications, which I have been enabled to pour forth, that all they, who are nearest and dearest to me, may be kept from the Evil *One;* and may finally, yea, in time and for eternity, *be in God, the Father,—and in Christ, his beloved Son!* Even so come, Lord Jesu! in the hearts of us all.

La Tour, 13th June. This morning, I went out to see somewhat more of La Tour, and St. Jean. My first visit was paid to a Manufactory of coarse cloth, which, as it is the only similar establishment, in these Valleys, belonging to the Protestants, is thought by them a concern of great importance: it has been at work for the last seven years, and happily provides both employment and the means of subsistence, for eighty persons of both sexes. I counted nineteen small looms. The several processes of cleansing, carding, spinning, and weaving, are performed within the walls of the Manufactory;

every thing, in fact, except the dying, which is done at Turin: the carding is executed by machinery, which is worked by water from the torrent of Angrogne; but as I am not gnostic in such contrivances, and the utmost extent of my knowledge is just sufficient to distinguish an over-shot wheel from a wheel which is under-shot, I did not remain long at the Manufactory. Moreover, the whole interior of the Building stunk more intolerably, from the heat of the weather, than cloth-mills commonly do. A good weaver earns thirty sous a day; women and boys, from twelve to fifteen.

At La Tour is founded a Grammar School, which is open for the reception of Boys from all the three Valleys, and in which those young persons, who are designed for the Christian Ministry, usually receive their Education, before they repair to the Swiss Universities of Geneva and Lausanne. While I was at the latter place, I heard much of the state of backwardness, and deficiency in preparation, with which the Vaudois Students enter the University,—and consequently I was not led to augur favourably of this School. It is indeed in great Confusion. There is only one Master, and he, with an annual pittance of eight hundred francs, amounting only to £33. sterling, is obliged to attend, on an average, to forty boys, from six to fifteen years of age, who are meant to fill different callings in future life! Of course, no proper classification of the Pupils can be attempted; nor, whatever be the abilities and zeal of the Master, can any individual attention be given to youths of a rising and promising character. These Evils demand the consideration of the friends to the Vaudois.

Besides this Grammar School, La Tour has one Central School in the Village, which is open ten months in the year; and eight Winter Schools, from November to the end of February, in its different hamlets. The population of the whole Parish amounts to sixteen hundred Protestants, and three hundred Romanists.

In St. Jean I called at the houses of *Mr. Mondon,* the present Pastor of the Parish, and *Mr. Meille,* who has within the last nine months resigned its ministerial duties, after having performed them faithfully for forty years. Indeed my chief object in going to St. Jean was to see the latter, of whom I had heard from every person, who spoke of him, a most interesting character. Mr. Mondon, to whom I first went, has attained his seventieth year, and is yet a strong, hale man; *non prima, at recta senectus.* About six months since he actually crossed the mountains by Bobi, and Prali, on foot,—and walked over the Balsille and the Alps into Dauphiné. I certainly felt desirous of having an interview with him, as I had by some means entertained no very pleasing impression respecting the soundness of his religious principles: nor is this impression, I must confess, now removed. During our conversation, which lasted two hours, he expressed himself far more warmly against *Cæsar Malan*, and his associates, than against *la Compagnie des Pasteurs de l'Eglise de Genève*, who issued *the prohibitory Règlement* of 1817: he would not allow the Ministers, and Professors at Geneva to be infected with the Socinian heresy; but yet granted, that they were, for the most part, *Arians.* I pressed him on the fundamental doctrines of the Gospel,—*on the Divinity of Christ, original Sin, the Atonement, the Need of a Spiritual Renovation of heart,* and *Justification by Faith alone;* but he did not admit them fully, nor cordially.

Respecting the historical Evidences of Christianity he however spoke with considerable fluency and power. On the whole, I am less satisfied with Mr. Mondon, as a Minister of the Gospel, than either with Mr. Bert, Mr. Gay, or Mr. Muston. Mr. Mondon received his Education at Geneva.

How different were the feelings, with which I parted from Mr. Meille! He appeared to me a true Representative of a Vaudois Pastor, such as I had pictured to myself,—and such, in fact, as a Minister of the lowly and humbling doctrine of the Cross ought to be; sufficiently informed, pious, mild, and full of Love to God and man! He has lost within a few months an only Son, who was drowned in the Po at Turin. The loss has been most keenly felt, and tends to make him more interesting. He resides in a pleasant comfortable house, in the midst of a vineyard, forming part of a small family estate. It was the wish of Mr. Bert, and some of the other Vaudois Pastors, that Mr. Meille should have been selected as the person to visit Switzerland, France, Berlin, the Netherlands, and England, for the purpose of making the Collections, to establish the Hospital at La Tour;

but his extreme modesty, and diffidence of himself, prevented him from embarking in the world even for such an undertaking. His manner is peculiarly attractive: he spoke with much affection of his late parish; and seemed most anxious, that some plans, under the Divine blessing, might be adopted to improve the whole system of Education for the inhabitants of the Valleys of Piemont, both *male* and *female.* Two objects he has more especially at heart; *the new modelling, and Improvement of the Grammar-School at La Tour,—and the Establishment of an Institution for the training of Regents.* At parting, Mr. Moille pressed my hand with great tenderness, and gave me his blessing. He is about sixty-five years of age. O that I more resembled this excellent Christian!

The Church Services at St. Jean, on Sundays and Thursdays, are the same as at La Tour: the population of the Parish amounts to eighteen hundred Protestants, and seventy Romanists.

I may here remark, that the Vaudois Pastors take great pains with the young people of their Parishes, from sixteen to eighteen years of age, in preparing them for their first Communion of the Lord's Supper.

La Tour, 14*th June*. After an early dinner to-day at half-past twelve, I proceeded to *Rora* from La Tour; Rora lying almost due South, and being five miles distant. It is situated upon the mountains; where, unlike as I believe it to be to the rebellious *Edom*, it appears to have made "its nest as high as the eagle." *Jerem.* XLIX. 16.

Soon after quitting La Tour, I crossed the Pelice, and leaving the town of Luzerne on my left, began my ascent, which continued the whole way to Rora. The road is even grander than that between Villar and Bobi; it is a kind of lesser *Simplon*, of which it reminded me particularly on the Savoy side, with its bold mountains on the one hand, and its deep yawning valleys on the other. But it is better wooded, principally with chesnut-trees and beech. The torrent Luzerne roars beneath in its narrow rocky bed; sometimes nearly choked in its course; and in one part, about two-thirds upwards, presenting a fine waterfall: the road itself is often winding, steep, and as bad as a road can be.

I again attempted Mule-riding, but got so wretched an animal, that I soon abandoned him to my guide, and performed the whole expedition on foot. Not all the bacular arguments of my companion, nor my own coaxings and gentler persuasions, could induce him oftentimes to stir: he obtained a complete victory over both of us.

On arriving at Rora, a poor little village, I found to my disappointment, that the Pastor *Peirot* was not at home, but that he had himself gone to La Tour. I however went and called upon his wife at the Presbytery: she seems a nervous, dissatisfied woman; and gave me soon to understand, that till her marriage she had lived at Geneva; that she liked (however she was unfitted for it) the busy hum of men, and did not much fancy her mountainous retreat. As I could obtain little, or no information from her, I soon repaired to the Church; where I was immediately joined by one of the Elders of the Parish. Shortly afterwards came a tall manly looking figure, without stockings, like the peasants in general, and dressed much as in their poor manner: he proved to be the Syndic, a civil magistrate holding an office similar to that of a Mayor in an English borough town, though very different in his trim and appearance to such a Gentleman. They had both heard, that an Englishman was in the Church, and came to greet me.

I learnt that the Parish of Rora contains six hundred Protestants, and sixty Romanists; and that it has one Central School in the Village for ten months in the year, and three Winter, or Hamlet Schools. The Church Services are the same as at Villar and Bobi: on Sunday morning, the Reading from the Holy Scriptures, Prayers, and a Sermon; in the afternoon, Reading from the Scriptures, and Prayers: on Thursday morning, Reading from the Scriptures, and Prayers;—with daily Prayers throughout the year, the three Summer months being alone excepted. Singing from the Psalms of David forms a part of all the public Services.

In the Regent's Desk I found Ostervald's large Folio Bible, with the Practical Reflections,—the Neufchatel Liturgy,—and the Psalms of David, with their appropriate tunes: in the Pulpit were Ostervald's Bible, and the Geneva Liturgy. The Church itself is in decent order, arranged like the others, which I have seen in the Valleys,—and is capable of holding from three to four hundred persons.

When I had finished my visit to the Church, I entered a cottage, and began to make inquiries about Bibles and New Testaments. The owner of the dwelling having produced both of them, I asked a nice looking boy, who appeared to be twelve, or thirteen years of age, if he could read. He instantly took up the New Testament, and, turning to the eighteenth chapter of the Gospel by St. Matthew, went through it very perfectly.—I then proceeded to the hovel of two very poor people, and was told, that they did not possess any portion of the Holy Scriptures; and that neither husband, nor wife, was able to read. The case, I was assured by the Syndic and Elder, was singular: they affirmed, that not only was there almost in everyhouse a Copy of the New Testament, and in some houses a Bible; but that the Protestants of the Parish, old and young, could generally make use of them. They mentioned a strong instance of the jealousy of the Papish Priests, and of the narrow spirit of the Sardinian Government: Mr. Peirot, no less than Mr. Bert, had introduced into his Central, or Village School, the system of Dr. Bell, *l'Instruction mutuelle;* but each of them was forbidden, *from high authority*, to pursue it, and was reduced to the necessity of following the old method of teaching the children.

These primary visits and inquiries being made I proposed to the Syndic and Elder to accompany me to the summit of the mountain above Rora, which, I had been informed, overlooked the whole Valley of Luzerne: they very cheerfully accepted the proposal. The View was nearly opposite to that which I had enjoyed on Friday last from *the Serre-Cruel*, and *the Sarcena:* it was delightful. I saw Bobi, Villar, and Angrogne, from West to East: to the South-East was the rich plain of Piemont, stretching towards Genoa. As at *the Serre-Cruel*, I perceived, that after a certain height, the Chesnut-trees altogether cease upon the mountains, when the beech suddenly begin: on some of the highest, there are pines, but I did not fall in with any of them, either last week, or to-day.

Before I parted from the Syndic and the Elder, I adjourned to the house of the former, and drank some wine and water,—one object of my visit, with which he would, on no account, dispense. Both my new acquaintances showed, in their conversation something of a religious character,—or at least not an unfavourable disposition on the subject of religion: but when I began to speak to them of their ancestors, and the efforts, which by them were made against the Persecution of *Lewis the fourteenth*, and *the Duke of Savoy*, *Victor Amadeus the second*, they became vastly more animated, and talked of the feats of olden times with all their heart. They likewise defended the Tirata, which had been celebrated at Rora last Sunday week; saying that their fathers were much better marksmen than themselves, and that, in their days, most persons could from a Rifle hit a stick, which was thrown up into the air at a distance of fifty yards. Towards the English nation they expressed themselves gratefully; and declared, in the most unaffected terms, the pleasure, which they felt, in showing me all the attention, and respect, in their power.

La Tour, 15*th June*. The Pastor *Peirot*, who had heard of my expedition to Rora yesterday afternoon, paid me a visit this morning shortly after breakfast In his manner, he seems anxious for the welfare of his Parish, and spoke pleasingly, and with great affection, respecting the kindly intercourse, which subsists between his flock and himself. He is a quick, sensible man, apparently thirty-five years of age. His Opinion of *the Origin,* and *high Antiquity of the Waldensian Church*, is the same which is entertained by the other Pastors, with whom I have conversed; namely, that it is of a very early date, long before the time of Claudius, Bishop of Turin, and, in fact, of the age of the Apostles themselves, or their immediate Successors. The tradition (it seems) is universally current in these Valleys, that the Gospel was, at the infancy of the Christian Church, introduced into them; where, from their locality and seclusion, it has been preserved to the present day. On observing to Mr. Pierot, "Alas! what you say " rests only on tradition: can you now produce " any M.S.S. Records, or Documents, throwing " light upon the Antiquity of your Church, "and proving directly her Apostolic Origin?" He admitted that these were destroyed in the Persecutions of the Vaudois; but however with reason added, *That as the Origin of their Church cannot be satisfactorily traced to some particular and definite Epoch: and that as all authentic Ecclesiastical History is silent in regard to her Reformation from the Errors and Abuses of Popery,—at least, their early Profession of the pure principles of the Gospel must fairly be conceded.* "You," (he said) "in England, by the lead-"ings of God's Providence, have to ascribe "your Reformation to the Instrumentality "of Cranmer, and other Servants of the "Lord, in the sixteenth Century of the Christ-"ian æra: shortly before their time, arose "the venerable Luther and Melancthon "for the enlightening of the Church in "Germany; Calvin, for that of Geneva; and "Zuingle, Bucer, and Œcolampadius, for those "of Switzerland: but who are the founders of "our Church, and our Protestantism? Who "indeed, but Jesus Christ's own Disciples, or "their immediate Followers?" Mr. Pierot then dwelt on *La Nobla Leiçon*, to prove, if nothing more could be inferred from it, that the Waldenses were *the first* of the Reformed Churches; since it contains the Doctrine, and religious Profession of Protestants,—and can, from internal evidence alone, be traced to the year of our Lord, *eleven hundred.*

At Mr. Pierot's departure, I called on Mr. Bert, and had rather a long conversation with him on the very interesting subject of the *Origin, and remote Antiquity of the Waldensian Church.* His Opinion quite coincides with that of Mr. Pierot. Making use of these strong expressions, he observed; "I firmly believe, that the Doctrine of our Church would "have been the same, if Claudius, Bishop of "Turin, had never existed. We are derived "from the Apostles. Claudius adopted our "sentiments; we did not adopt his." All this, it must be confessed, does not amount to a proof of *the Apostolic Origin of the Waldensian Church,* nor can such *Proof* be obtained, unless the M.S.S. in the Libraries, not only at *Geneva,* and *Trinity College, Cambridge,* but also at *Turin,* and the *Vatican at Rome,* could be carefully collated: at the two latter, the hope appears, for the present, impracticable;

though it is by no means unlikely, that one, if not both of them, might possess M.S.S. capable of affording much information on the subject.

Towards noon, I started for *Angrogne*, situated N.N.E. of La Tour, and distant three miles from it. The parish of Angrogne is particularly celebrated, in the History of the Vaudois, for their conflicts with their Persecutors, and contains, within its limits, the Pré du Tour, —now a ruin, but formerly a strong fortress, and the retreat of this suffering People. What is certainly not less interesting, it was the scite of the ancient College for the Education of the Waldensian Pastors, from which religious Instruction went forth, in the dark ages, to the nations of Europe, while they remained plunged in Ignorance and Superstition.

Angrogne, like Rora, her sister Parish, is in the mountains. I began ascending shortly after I left La Tour, and did not cease climbing till I arrived at the little village itself. The heat of the weather was so great, that I again ventured to hire a Mule; but happily, this time, I procured a tractable, and not an unwilling beast, for that race of animals: it had, moreover, a saddle, covered with crimson velvet. So I travelled, in a kind of undue pomp and magnificence, to the humble, thatched Presbytery of the Pastor *Goante*. The Scenery I should have thought very striking, if I had not before visited Bobi, and Rora: it is however more beautiful than either of them; the road winds up the right side of the fine Valley of Angrogne, and is often sheltered by the foliage of the Chesnut-trees, which grow most luxuriantly in all directions about it. The torrent, which gives its name to the Parish, foams and sparkles beneath.

Mr. and Mrs. Goante received me in the true Vaudois hospitable manner, and pressed me to dine with them: I accepted their invitation most willingly, and thoroughly enjoyed the day with them. She is an excellent woman, possessed of great feeling, and most unaffected piety; she had formerly resided in Holland for ten years, in the condition of Governess to the daughters of a Dutch merchant. Now, in her retirement at Angrogne, she is altogether devoted to her Parish. From the Pastor Goante, a plain, and very mild man, about sixty years of age, I learnt, that the population of Angrogne consists of two thousand eight hundred persons, of whom rather more than one hundred are Romanists; that in the Village itself there is a Central School; and also a Day-School, during the four winter-months, at each one of the nine hamlets. But again I was informed of *the indiscriminate* mixture of Boys and Girls in the Schools.

Just before I quitted the house, to accompany Mr. and Mrs. Goante in a visit to *part* of their Parish, (for its hamlets, as in La Tour, Villar, and Bobi, are scattered over the mountains to the extent of some miles,) my attention was attracted to a small Portrait of Arnauld, drawn in Indian ink, with this inscription around it, "Venerandus ac Strenuus Henricus "Arnauld, Valdensium Pedemontanorum Pastor, necnon Militum Præfectus; ann. Dom. "1691, æt. 65." The countenance struck me as being somewhat fierce, and altogether in character with the following lines beneath the Portrait, which are not improbably of his own composition:—

" Je prêche, je combats, j'ai double Mission,
" Et de ces deux Emplois mon âme est occupée ;
" Il s'agit aujourdhui de rebâtir Sion:
" Il faut la Treille, et l' Epée."

To have found the Portrait of this determined Soldier of *the Church militant here on earth* hanging in the sitting-room of the Pastor Goante, and placed in a conspicuous part of it by one of the mildest creatures of God's heritage, is to me a proof, not only of the Veneration, in which the memory of *Henry Arnauld* is held by his countrymen,—but of the keen Recollection of their former bitter and cruel Sufferings! The judgments of the Lord God of Hosts *have* however gone forth against the enemies of the Witnesses, *who were to prophesy a thousand two hundred and three-score days, clothed in sackcloth. Rev.* XI. 3. " And the " third angel poured out his vial upon the rivers " and fountains of waters; and they became " blood. And I heard the angel of the waters " say, Thou art righteous, O Lord, which art, " and wast, and shalt be, because thou hast " judged thus. For they have shed the blood " of saints and prophets, and thou hast given " them blood to drink: for they are wor- " thy. And I heard another out of the altar "say, Even so, Lord God Almighty, true "and righteous are thy judgments." *Rev.* xvi. 4—7. Already may it likewise be said, that the *fourth* and *the fifth Vials have been poured out on the idolatrous Roman Church*. The Effusions of the *sixth* and *seventh* are yet *future*. They shall be marked by still more signal manifestations of the Divine Providence; when, in the inflictions of God's wrath, the arm of Jehovah shall be made immediately bare. For those awful days—and the time, be it remembered, may be at hand, even at the door—is reserved the Downfal, and utter Destruction of the two Powers, *the Beast* and *the False Prophet*, who, for the punishment of fallen, sinful man, were established on earth at the same æra, who shall, according to the true Word of Prophecy, exist in one unvaried principle of Opposition to the pure Doctrine of the Gospel, for the Period alloted to their reign; and who shall alike *be gathered for the battle of the great day, and perish in the undistinguishing slaughter at the mountain of Megiddo.*

My attention had been much drawn to the *Prophecies of Daniel*, and *St. John in the Book* *of Revelation*, before I quitted England; more particularly by reading the *Exposition of the latter* by the *Rev. Henry Gauntlett*: I had also, not without Prayer for the enlightening of God's Holy Spirit, humbly endeavoured, by comparing Scripture with Scripture, to make the revealed Will of God its own Interpreter. Now, to my own full and entire Conviction, I have seen the prophecy of *Rev.* XI. 3. **partly* fulfilled in the Waldenses, and their descendants. I verily believe them to be a *component part of God's true Church, his Holy Catholic Church, clothed in sackcloth as they have been, and still continuing to dwell in the wilderness.* Rev. XII. 13—17. Hence do I look forward, with trembling hope and expectation, to the further accomplishment of *Dan.* VII. 25. XII. 7, 11, 12. *Luke* XXI. 24. *Rom.* XI. 12, 25—27. *Rev.* XIII. 5. XVI. 12—21.

But to return from this Digression, *interesting* as the subjects of it are; for in the sure Word of Prophecy is to be traced the hand of God from age to age, and to the consummation of all things, in the One unbroken plan and Harmony of his Divine Purposes.

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* It is very properly observed by BP. NEWTON, that THE TWO WITNESSES (REV. XI. 3.) denote A SUCCESSON OF MEN, AND A SUCCESSION OF CHURCHES,—in which SUCCESSION, THE WALDENSES AND THEIR DESCENDANTS HAVE ALWAYS HELD A DISTINGUISHED RANK.

I was delighted with my walk, no less than with my companions, the Pastor Goante and his wife. We did not mount so high as I had gone on Friday last with Mr. Muston, but yet to a sufficient elevation, to command a great part of the Valley of Angrogne. The view, which is seen from the smaller of Mr. Goante's two Churches, at *le Serre*, down the Valley towards the town of Luzerne, is one of the loveliest I ever beheld: the distance may be about five miles, over hill and dale, and mountain and rock, and a thick luxuriant foliage, There is no view, which I saw in Switzerland, superior to it for beauty and richness; I do not mean richness of *soil*, but in prospect. Perhaps the noble Chesnut-trees give it a decided advantage. I observed to-day, as in my perambulations of the last week, the laborious industry of these poor Vaudois: many little terraces of earth, brought on the backs of the peasants from the valleys beneath, appeared on the sides of the mountains, containing patches of potatoes, and buck-wheat. This last, called *blé Sarracin*, is a most miserable kind of food: the seed is small, black and triangular; yet, this buck-wheat, (which is sown, I believe, in England only for pheasants near their preserves, and which has been introduced into the Valleys within the last thirty years,) forms, together with potatoes, chesnuts, and rye, the principal food of the poor. And nearly all are poor indeed! I remarked also in my ascent, what had before struck me in the other Parishes, that some of the tops and summits of the mountains are cultivated; I saw rye, barley, and oats, in small quantities, far above the village of Angrogne: part of the land was standing for hay. But I did not discover any wheat. Mr. Goante told me that none was grown. His excellent wife declared, with tears in her eyes, that she has often, during the winter-season, beheld women and children sinking down at her kitchen-door with hunger and faintness: she added, that if the poor had a supply of rye-bread the whole year round, which did not often happen, they reckoned themselves very well provided. There are few, if any Vineyards in the Parish of Angrogne. Cattle, of which Bobi has comparatively a supply, here nearly fail.

After enjoying the View from the door of the little Church of *le Serre*, for at least a quarter of an hour, we entered the building to make an inspection of its interior. It is very plainly fitted up for three hundred persons, and is divided for the men and women, with seats for the Elders and Strangers, in the same manner as the other Churches, which I had seen in the Valley of Luzerne; but not an atom of glass is in it. The sashes of the windows are covered with white paper, which apparently had been oiled. Ostervald's Version of the Bible, and the old Geneva Liturgy were in the Pulpit and Regent's Desk. Mr. Goante spoke with horror of the new School at Geneva.

On quitting the Church, we repaired to the house of *Pierre Oddin*, one of the Elders, an active old man, eighty five years of age, still full of fire and vivacity: he drew a jug of wine; and, having invited us heartily to partake of it, and of his black rye-bread, he began, as a matter of course, to dwell on the times that were past and gone,—how his Grandfather had joined the band under the command of *Henry Arnauld*, and had shared in its bold, adventurous deeds. I turned the conversation, and found, to my satisfaction, that he had read his Bible, and was acquainted with its contents: he showed me his Copy of the Sacred Volume, and assured me, that he even now frequently studies six and seven chapters a day. Besides *the Bible*, he possesses *Ostervald's Nourriture de l'Ame*, and *Pictét's Prayers*,—both of which works I have found in several of the Cottages. With evident delight he gave me to understand, that one of his family, the *Oddins*, had, from father to son, filled the office of an *Elder* in the Church of Angrogne, for the last *five hundred years*.

Having taken a friendly leave of *Pierre*, we descended to Mr. Goante's principal Church, near his Presbytery. It is also of the plainest description, with paper in the sashes of the windows, but capable of holding double the number of people to that of *le Serre*, six hundred instead of three. Ostervald's Version of the Bible, and the old Geneva Liturgy were again in the Pulpit, and Regent's Desk. The Church-Services, on the Sunday and Thursday, are the same as at La Tour: there are no public daily Prayers. Mr. Goante informs me, that the Regent's Salary, for the discharge of his double office of Regent, and Schoolmaster, is, on an average, in the Parishes of the Valleys of Piemont, not more than one hundred and fifty francs a year, rather more than *six pounds sterling.*

I parted from my host and hostess, after drinking a cup of coffee, with feelings (as I hope) of mutual kindness,—and pursued my way back to La Tour, much gratified at the day, which I had passed.

La Tour, 16*th June.* As I have now visited all the Parishes in the Valley of Luzerne, and made an acquaintance with their different Pastors, I remained quietly at my Inn during this morning and forenoon; till I went, by invitation, to dine with the Moderator, Mr. Bert. He does not reside in the Presbytery at La Tour, but in a dwelling, which belongs to a small landed property of his wife. His means being rather more ample than those of his brother Pastors, his influence is, of course, more felt in the exercise of Charity, and the acts of benevolence which he is enabled to perform. It is really gratifying to hear his Parishioners speak of him. My Landlady, *Madame Brez,* who lost her husband within the last six weeks, and has been left a widow, with seven children, has indeed found him a very present help in the time of her trouble.

Mr. Bert lives frugally, but in comparative comfort. Our dinner was excellent for the Valleys of Piemont: the furniture of the house, though plain, is good; and all things, in fact, are in order, and in their proper places.

In the course of conversation, Mr. Bert mentioned, that it is a part of his Duty, as Moderator, to make a Visitation of all the Churches in the three several Valleys, every two years, for the purpose of inspecting the State both of the Pastors and their people, according to ***his Answer** to my fifteenth Question: he then preaches at each separate Church. From the Articles of the last Synod in 1822, which he kindly showed me, I observed, that it is recommended to the Pastors to speak French as much as possible with their people, in order to render them more familiar to the Church Services in that language. I copied the following Article relating to the Catechumens, who, as I remarked after my visit to *Mr. Meillè*, form especial objects of attention to the Vaudois Pastors; "Tout Pasteur doit tenir un "registre des Catechumènes qu' il recoit à la "Sainte Cêne, et s'ils ne sont pas en Etat de "rendre raison de leur Foi, du moins pour les "articles les plus simples, on ne doit pas les "inscrire, ni par conséquent les admettre à "la ratification du Vœu du Baptême."

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*Page 57.

Two circumstanstances were mentioned by Mr. Bert with much satisfaction. The first referred to the willingness, with which the poor destitute Protestants in the Valleys of Piemont—People as well as Pastors—came forward in the year 1823, for the relief of the sufferers in Holland: they had heard of the Inundation, which then occurred in that country, and, at the representation of his Excellency the Count Waldburg de Truchsess, the Prussian Envoy at the Court of Turin, they immediately began to raise Collections in their Churches. These Collections from the three Valleys amounted to no less a sum than 4,301 francs, which they sent off to their Benefactors; the poor offering their mite; none, properly speaking, of their abundance,—

but all, according to their several ability. The Dutch, it is to be remembered, have greatly assisted the Protestants in these Valleys. At the present moment, they support the Latin School at La Tour, and (with a trifling addition from the respective *Communes)* the different Village, and Hamlet Schools, in all the thirteen Parishes: they likewise contribute to the Pensions, which are granted to the superannuated Pastors, and the Widows of Ministers. To the *Recteur* of the Latin School at La Tour they assign eight hundred francs a year,—an inadequate Stipend, in truth, for his labors, but yet all which he does receive. I most sincerely hope, that ere long some effectual pecuniary Assistance may be given to the Vaudois of Piemont from England, particularly for their Schools!

The other circumstance, related by Mr. Bert, was more important, but perhaps less touching. It was the Distribution of 1,270 Bibles, besides a much larger number of New Testaments, among the Protestant families in the Valleys, by the British and Foreign Bible Society, and the kindred Institutions of Lausanne, Basle, and Geneva. "Thus," said the

Christian Moderator, "is our necessity, in "some degree, supplied: perhaps, *one-third* "of our families, with the Copies which they "before possessed, are now provided with the "Old Testament, and *nearly every family* with "the New."

If it shall please God, that I shall return to England, I must endeavour, through my respected friend, *the Rev. Andrew Brandram*, to make an application for more Bibles* to the London Committee in Earl Street: the Vaudois of Piemont, who cannot, with propriety, be called to purchase, should be *gratuitously* supplied. Nor have I the smallest doubt of Biblical Liberality in England. May God, in his mercy, impart the Teaching of his blessed Spirit to the Reading of his own inspired Word in every land, and among every people, wherever, by human Agency, it shall be his Will to send it. Amen, Amen.

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*I have now the grateful duty of acknowledging, not only a FREE GIFT OF SEVEN HUNDRED BIBLES for the Vaudois of Piemont from the London Committee of the British and Foreign Bible Society, but also of THREE HUNDRED COPIES from the Bible Society at Paris. It is more especially incumbent upon me to state, that the latter grant was most cheerfully made, at the instance of a foreigner, and an utter stranger.

Towards the Evening, I adjourned with Mr. Bert into his Study, and found in it a very fair Collection of Books: to me many of them bore a peculiar interest, as they related to the Church of the Vaudois, both in her *past* and *present* State. I have now brought a few of them with me to the Inn, and hope to enjoy a quiet day to-morrow in looking into their contents, and extracting the pith out of some of them.

Pinerolo, Saturday Night, 18th June. I remained so long at La Tour to-day, that I but just secured day-light for arriving at this place. Yesterday, for some hours, I was busily employed in making Extracts from the Books. which Mr. Bert had lent me, and in sketching the plan of my letters from the Valleys of Piemont. The first of these, on *the Origin and Antiquity of the Waldensian Church*, I however began towards the evening. This afternoon I finished it, and shall now send it off to England. What I felt more immediately anxious to obtain were *Authorities*, from *Roman* and *Protestant* Writers, for the Facts, which I should state, relating to the History and Doctrine of the Church of the Vaudois. In accomplishing this Object, which I might not be able elsewere to effect, I was much assisted by Mr. Bert. He has added to the many other obligations, which I owe him, by offering to come to Pinerolo, and see me, on my return from the Valleys of Pérouse, and St. Martin.

My road hither was the same as I had before gone to La Tour, through St. Jean, and Briquieras. In traversing the former village, I gave a lingering look from my Calèche at the Vineyard of Mr. Meille, but did not see him in it. Here then I am, in readiness for to-morrow morning's Service at the Protestant Church of *St. Germain*, the first of the Vaudois Parishes in the Valley of Pérouse, on quitting Pinerolo.

LETTER THE FIRST.

La Tour, 18*th June*, 1825.

My dear Friend,

I well recollect the promise, which I made you before I quitted England, and am now preparing to fulfil it, so far as my information goes respecting *the Origin and Anti-*

quity of the Waldensian Church. The subject, you are fully aware, is involved in some difficulty by the contradictory Accounts of Historians, both among Protestants and Romanists. *Mosheim*, with many other compilers, has asserted that *Peter Waldus* of Lyons was the Founder of this Church, and that it received its name directly from him. Of course, I have not the work of Mosheim now with me to consult; but I read that part of it over very carefully, before my departure from England, which treated of the Waldenses, and feel nearly confident, that he has fallen into this error.

Other Protestant Writers have attempted to trace the Waldenses to the beginning of *the ninth Century*, and to the time of *Claudius*, Bishop of Turin; while some few have, with greater probability, ascribed their Origin to *the Apostolic age itself*.

The same degree of uncertainty exists among authors of the Roman Church. And though these last would, for the most part, cause their Readers to infer, that the religious tenets of the Waldenses are both new and strange, they have yet left many striking and favourable Testimonies, not only to the Antiquity of their Origin, but to the Soundness of their Principles themselves. A careful examination of facts, as they are established in the authentic records of Ecclesiastical History, may suffice to convince you, my dear friend, that the Doctrine of the Waldensian Church is such as may at least have proceeded from the teaching of the immediate Successors of the Apostles, and that their name of *Waldenses* was taken from those Valleys, which they still continue to inhabit. Such an inquiry is doubtless one of considerable interest: it may prove, that the Waldenses have at no time of their History admitted the corruptions of the Romanists, and that they are not themselves, strictly speaking, a *Reformed Church.* Thus may it tend to confirm the Faith of the Believer, that God has not left himself *without Witnesses, clothed,* though they have often been, *in sackcloth;* but that he has been constant to the Saviour's parting Promise to his own people, "Lo, I am "with you alway, *even* unto the end of the "world." *Matt.* XXVIII. 20.

In considering the high Antiquity of the Waldensian Church, it may be satisfactory for us, my dear friend, shortly to review the arguments, which have been alleged, for supposing *Peter Waldus*, and *Claudius Bishop of Turin*, to have been respectively *the Founder*, or *the Reformer* of it. That the claim of the former, in particular, to *the first* of these titles rests on a very slight hypothesis, is evident from the following brief sketch of his Life and Ministry.

Towards the year 1170, *Peter Waldus*, a rich inhabitant of Lyons, disgusted by the gross corruptions, which had been introduced, from time to time, in the Church of that city, and shocked, no less, at the licentious habits of the Clergy, appears to have been called of God to oppose them. The immediate cause of his own Conversion is related by my travelling companion *Lampe* in his judicious *Synopsis Historiæ Sacræ, lib.* II. *c.* 10, and by *Jean Leger*, in his *Histoire Générale des Vaudois, liv.* I. *c.* 2. Being, on a certain evening, with a large number of worldly, dissipated associates, one of them, after supper, in the midst of their gaiety and mirth, swore profanely by the name of God, and instantly fell down on the floor of the room, and died. This event, at once so fatal and unexpected, operated to such a degree on the mind of Peter Waldus, that he resolved to detach himself from all his former pursuits and disorderly acquaintance: he was, by the Grace of God, enabled to fix his thoughts and affections on heaven, and heavenly things,—and to live the rest of his days, on earth, as a faithful servant of Christ, his Divine Master. He trod in the steps of the Apostles; he was much in Prayer, and applied himself diligently to the Study of the Holy Scriptures.

Nor was he satisfied with his own *personal* Improvement. No long period elapsed, before he began to experience a desire of extending the benefit of religious Knowledge among his fellow-citizens: he caused the Scriptures to be translated into the vernacular tongue of the Lyonese; or, as some Writers have affirmed, he translated himself many of the principal Books, joining to them the Testimonies of the ancient Fathers of the Church of Christ. The people resorted to him in companies, both to listen to his instructions, and to receive from him temporal aid in their distresses.

As his views of Scriptural Truth became clear, Peter Waldus disowned the authority of the Roman Pontiff, and openly avowed, that, on the subject of Religion, it was right to obey God, and not man. He further exposed the scandalous vices of the Monks, and attacked the Abuses of the whole Papal System, *the Prayers and Masses for the dead, human Indulgences, Purgatory, Image-worship, the Invocation of Saints, and Transubstantiation.* This bold and determined conduct drew down upon him (as might be expected) the indignation of a profligate Clergy, and, in particular, that of the Court of Rome. He was commanded by *Jean de Belles-Maisons*, Archbishop and Governor of the City of Lyons, to desist from promulgating his opinions; but in defiance of such interdiction, Waldus persisted in his work of Reformation, preaching and exhorting every-where, within his reach and influence. The consequences were, that he was excommunicated, and anathematized by the reigning Pope, Alexander the third: he, and his followers were under the necessity of abandoning their native City, and of dispersing themselves in various parts of Europe. Waldus retired into Dauphiné, or Lombardy; while his followers took refuge in France, the low Countries, and even in Bohemia.

Hence, it has been supposed, that the Doctrine, professed by the Waldenses, being substantially the same as that which Peter Waldus promulgated, he was the Founder of their Church, and has given to it his name. This supposition, it must be confessed, has a certain semblance of truth: the similarity of the names, the conformity of Waldus' principles with those of the inhabitants of the Piemontese Valleys, and his probable retirement into Lombardy, on which Piemont in his time depended, all impart a degree of colouring to it. But if we proceed to Proofs, a very slight inquiry may suffice to show, that their Church was *not* founded by him. Waldus flourished about the year of our Lord 1170: the earliest date, which has been ascribed to his ministerial labors, is 1160. Yet several authentic Works, containing the Doctrine of the Waldensian Church, are anterior to his time, and should reference be made to these, there will be found in them the strongest abhorrence of the whole Papal Superstition. The title of one of them is *Anti-Christ*, which is to be found in the History of Jean Leger, (l. I. 74, 75,) who assigns to it the date of 1120: this is an Extract from it; "Now the second deed of Anti-Christ consists "in despoiling the Saviour of his Righteousness, with all the Sufficiency of Grace, Justification, Regeneration, Remission of sins, "Sanctification, religious Growth and Advancement, together with spiritual Nouriture; it imputes and ascribes the Righteousness of Christ to his [Anti-Christ's] own assumed authority and works, to the Saints "and their Intercession, and to the fire of Purgatory; it separates the people from Christ, "and conducts them to the abuses abovementioned, so that they seek not the things "of Christ, nor by Christ: intent solely "on the works of their own hands, they possess not a living Faith in God, nor in Jesus "Christ, nor in the Holy Ghost; but they trust "in the will-worship of Anti-Christ, inasmuch "as he proclaims, that Salvation entirely depends on his works and performances." The title of this singular Testimony to the early purity of the Waldensian Faith is—"En ayma lo "fum vay derant lo fuoc, la battailla derant la "victoria, en ayma la tentacion de l'Ante-Christ "derant la gloria;" *As the smoke precedes the* *fire, and the battle precedes the victory, even so are the temptations of Anti-Christ the forerunners of final and eternal glory.*

In another ancient Writing of the Waldenses, the celebrated Poem called *La Nobla Leïçon*, the name of *Vaudois*, an inhabitant of the Valleys of Piemont, is used in a sense synonimous with that of a *Christian;*

" Que sel se tròba alcun bon que vollia amar
" Dio, e temer Jeshu Xrist;
" Que non vollia maudire, ni jurar, ni mentir,
" Ni avoutrar, ni aucire, ni penre de l' autruy,
" Ni venjar se de li sio enemie,
" Illi dison quel es Vaudés e degne de murir;"

"If" it declares " there be found some holy " man, who would love God, and fear the Lord " Jesus Christ; who will neither slander, nor " swear, nor lie, nor commit adultery, nor kill, " nor steal, nor be avenged of his enemies,— " it is immediately said, that he is a Vaudois, " and should be put to death." This interesting document, *la Nobla Leïçon*, exists in two very old Vellum M.S.S. which are still preserved in the Libraries of *Geneva*, and *Trinity*

College, Cambridge. That at *Geneva* I saw, and have lately examined: it is written in the language of *the Waldenses,*—the old *Romanzo, Provenzale,* and the *langue d'Oc.* As may be seen by the few specimens in this Letter, it is neither Latin, Italian, nor French; but consists, more or less, of them all three. Of the *Romanzo, Crescimbeni* thus speaks in his *Commentaries on the History of Italian Poetry;* "La più certa e ragionevole opinione si è, "che la sua etimologia sia presa dalla voce "Roma, e significhi quel volgare idioma, che "colle colonie de' Romani passò in Provenza "ed altrove, e fu avuto in pregio anche da bar- "bari che quei regni occuparono, e Romano e "Romanzo il chiamavano."

The Genevese M.S. is very clear and well preserved, and seemed to me quite perfect. But what bears immediately on our subject is, that at the opening of *La Nobla Leïçon* there appears direct internal evidence of its composition in the year 1100: in the sixth and seventh lines are these words;

"Benha mil et cent an compli entierement
"Que fò scripta lora; que sèn al derier temp;

" Now are eleven hundred years accomplished, " since it was written, We are in the last time " —*the last dispensation*. It may therefore be inferred, that the Waldenses did not derive their name from *Waldus;* or that he can be properly termed *the Founder* of their Church; since *the Vaudois of Piemont had been previously known and described as *a separate and distinct People*, holding similar opinions to those, which he *afterwards* entertained.

Many Testimonies, both among the Romanists and Protestants, might be added to show, that the Waldenses were not so called from *Waldus;* but I shall now content myself with calling to your attention the words of *Beza*, in *his Portraits of illustrious men*, p. 985; " Some persons " he says " have supposed, " that the Vaudois had for the Founder of " their Church a merchant of Lyons, surnamed " Waldus; but in this notion they are mista- " ken, because Waldus was, on the contrary,

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*See APPENDIX, No. 1, for a List of the M.S.S. in the public Library at GENEVA, relating to THE WALDENSIAN CHURCH.

" so called, from having become one of the " distinguished members of their community." In the same page, *Beza* also affirms, *that the Vaudois were thus denominated from the Valleys, which they inhabited.* This opinion, indeed, is the most probable, and resolves every difficulty; for the Valleys, in the language of the country, were denominated *Vaux*, and their inhabitants, to distinguish them from the neighbouring people who dwelt in the plain, *Vaudois.* The names, *Valdese*, in Italian, and *Valdensis* in Latin, have (it is needless to remark) the same origin, and are derived from *Val*, *Valle*, and *Vallis.*

Though I am far from pretending to determine the precise Epoch, in which the Gospel was introduced into the Valleys of Piemont, it is, I think, by no means improbable, that the Vaudois received it from the earliest Christians, and that it has been preserved among them, from age to age, to the present time.

We learn from Ecclesiastical History, that the number of Christians increased rapidly at Rome under the first Emperors; when being accused of divers crimes and offences, they were, without a shadow of pretence, most severely persecuted by Nero and Domitian, and forced to flee from their barbarous oppressors. Now, some of the fugitives might have sought an asylum in the Valleys of Piemont, and have communicated, in those fastnesses, the knowledge of the blessed Gospel to the people, with whom they had taken refuge from the storm around them.

Granting this however to be only a conjecture, you, my dear friend, may not be disinclined to admit, that, under the Emperor *Constantine*, and his *nearest* Successors, the whole of Italy was brought to embrace Christianity; and that at that period the profession of the Gospel was scarcely disfigured by any mixture of human traditions. It must also be conceded by you, that so long as Christians preserved their primitive Faith, it would be idle to require from the Vaudois distinct proofs of their purity of Doctrine, since it was that which was held by the prevailing Church. It cannot be thought, that during such a Period, they had any peculiar name. True it is, that in latter times both their friends and enemies have concurred in affixing to them the appellatives, *Waldenses* and *Vau-*

dois; but the title of *Christians* is in itself too beautiful, and considered by them too dear, that they should themselves have been anxious to assume any other.

For the first *six* hundred years, the fundamental principles of the Gospel were *generally* maintained in the Redeemer's Church, however it may be lamented, that some outward and unmeaning ceremonies had latterly been creeping into it. But from the time of *Gregory the Great* in the seventh Century, the reign of error, and the system of papistical delusions may be said to have commenced. And though the power of the Court of Rome was at first restricted, she can, from that æra, be easily traced, as being desirous of imposing on the world her dangerous and revolting superstitions.

It was at the close of the eighth Century, when the spirit of papal Rome began more decidedly to show itself, that *Claudius*, Bishop of Turin, arose in the Church of Christ; his diocess not only comprehending the Valleys of Piemont, but the whole of Provence and Dauphiné. This venerable servant of God opposed, with holy boldness, the tyrannical innovations of Popery. The account given of him by *Illyricus* is this: "Claudius, Bishop "of Turin, became eminent in the age of Charle-"magne, and of Lewis the Pious; he was a friend "of the former, before he attained to the "episcopacy. Claudius inveighed, both by "word of mouth, and by his Writings, against "the worship of Images, the Cross, and Relics; "against the Invocation of Saints, Pilgrimages, "the Supremacy of the Pope, and many other "like Abuses: he treated the Pontiff himself "with the utmost freedom; so that the latter "was greatly irritated, because Claudius "scrupled not openly to condemn his sordid "traffic with the poor devotees, whom he was "attracting to Rome." *Catalog. test. Veritat. l. 9.*

This firm Opposition by Claudius to the delusions of Popery necessarily brought down upon him the indignation of his enemies; yet History, confirmed by the testimony of his fiercest adversary, *John, Bishop of Orleans*, declares, that he was strengthened to persist in his course; and was faithful to the dictates of his conscience, and to the secret teaching of God's Spirit, even unto the end of his life.

A question then doubtless now presents itself, "Was not Claudius the Reformer of the Waldensian Church?" But the answer, which I would give, is short: *He was not to this end used by the Divine Providence; nor has he any stronger claim to the title, than Peter Waldus had to that of its Founder, who lived three Centuries and half subsequently to him.* Though the inhabitants of the Valleys were in his Diocess, the experience of mankind warrants us to conclude, *unless there be direct historical Evidence to the contrary,* that if the Waldenses had, before the time of Claudius, adhered to the Abuses which he combatted, they would not easily have abjured them; for it is the very character of a people to love external rites, and to cling to former prejudices, which they do not abandon without many secret struggles, and after a long course of years. On the contrary, as Claudius was only in his Diocess comparatively a short time, if we suppose him to have been *the Reformer* of the Waldensian Church, we must be prepared to allow his attack on the Abuses and Abominations of Popery, and the immediate adoption of his opinions by the inhabitants of the Valleys of Piemont.

But in order not to omit any Evidence, which can be deemed worthy of remark, that the Waldenses were enabled, by the superintending Providence of God, to preserve the pure doctrine of the Gospel till the time of Claudius, I shall now, my dear friend, request your attention to *two* different kinds of Testimony; *one* drawn from the Writings of the Vaudois and other Protestants; *the second*, from those of the Romanists themselves.

The Poem, intitled *La Nobla Leïçon* of the year 1100, proves the Vaudois to have constantly rejected the traditions of the Court of Rome, and not to have received any other doctrine than that which is contained in the inspired Word itself: the treatise on the reign of *Anti-Christ*, and those against *the Invocation of Saints*, and against *Purgatory*, are equally conclusive, and are all of the date 1120. In these several Works, the Waldenses protest, that they never have believed the dogmas which they combat, and that they hope never to embrace them. If their different *Confessions of Faith* be examined, and *the nearly one hundred Petitions*, (both of which may be found in *Leger's History,)* it will be found, that they speak invariably of their Doctrine, as descending from father to son, and from the age of the Apostles: they, all of them, maintain the same language. Such expressions as these are continually recurring; "Sempre, da ogni "tempo, al solito, da tempo immemoriale," &c. Hence, if their declarations had not been correct, their enemies (we may be assured) would not have been unwilling to expose their imposture; but inasmuch as they have not been detected in any false statement, it may be safely taken for granted, that they said no more than they were fully warranted to advance.

Theodore Beza again, in *his Portraits of illustrious men*, declares "the Vaudois to have "always maintained a true religious Faith." He describes them, *as descendants of the primitive Christians;* and adds, "that in despite "of the many dreadful Persecutions, which "they have undergone, it is not possible to associate them, at any period of their History, "with the Roman Communion."

Sleidan expressly says of the Vaudois, "that "they have been always opposed to the Roman "pontiffs, and that they have from age to age "professed the Gospel in its purest form." *History of Charles the fifth, l.* XVI. *p.* 534.

But though it might not be difficult to select a larger number of *Protestant* Testimonies, you, my dear friend, may perhaps be satisfied with those, which I have already mentioned, in favour of the high Antiquity of the Waldensian Church. Let us therefore turn to their Adversaries, whose opinions, wrung from them involuntarily as they have been, cannot but be considered free from all suspicion. Some few of these I shall now proceed to lay before you.

Reinerus Sacco, who acted as Inquisitor against the Vaudois for twenty years in the commencement of the thirteenth Century, expresses himself to the following effect, *de Sectis antiquorum hæreticorum:* "Of all the Sects, which "either have existed, or do now exist, the most "pernicious to the Church is that of the Leon-"ists,"—*the Vaudois,*—"and *that* for three es-"pecial reasons; because it is the most an-"cient,—some persons making it ascend to the "time of Pope Sylvester, and others again even "to the age of the Apostles; because it has extended itself in every direction,—there being "scarcely a country, into which it has not "more or less penetrated; and because, as "other Sects inspire a degree of horror by the "frightful blasphemies, which they vomit, the "Vaudois, in truth, seduce the world by an "appearance of extraordinary devotion, by "purity and holiness of living: they profess "only to believe what is immediately taught "of God in the Scriptures; and they do not "reject any of the Articles of the Apostles' "Creed. In this alone they directly err, that, "speaking slanderously of the Church of "Rome, they seduce many poor people to "adopt their views and opinions." *Bibl. Patr. Tom.* XXV. *p.* 264.

Claudius Seisselle, who had been raised to the Archbishopric of Turin by Francis the first, explains, why the name of *Leonists* had been given to the Vaudois, in a publication against them, which was printed in the year, 1547: he says, *that they derived their Origin from a certain Leon, a very holy man, who* *lived under Constantine the Great, the first Christian Emperor; that Leon preferred a state of poverty, in simplicity of Faith, to the defilement of a rich benefice from the hands of the avaricious Sylvester; and that all, who duly valued their Christian profession, joined themselves with Leon.*

It may suffice to add one more Testimony, which is that of *Samuel Cassini*, an Italian prior of the order of St. Francis, who, writing in condemnation of the Vaudois, explicitly asserts, in the beginning of his publication, *Vittoria triumphale*, *Coni*, 1510, " that their error " consisted in denying the Church of Rome to " be the Holy Mother Church, and in resolute- " ly declining to submit to her traditions: in " other respects" (he acknowledges) " they " belong to the Church of Christ; and, for his " part, he could not deny, but that they had " always been, and were still members of it."

Now then, my dear friend, as your patience is doubtless exhausted, I will come to the end of my long letter,—in very deed, *verbosa et grandis Epistola*. Yet before I conclude, let me put the question fairly to you, by way of deduction to all which I have said; "Do not the above "Testimonies"—and many others equally convincing might also be specified—"from the "Vaudois themselves, their Protestant Brethren, and the Romanists, their Opponents, "all seem to prove, that the Waldensian "Church is altogether independent not only of "*Peter Waldus*, but of *Claudius*, Bishop of "Turin?"

I would further ask, "If this Church had "at any period of time whatever admitted the "abuses and corruptions of the Romanists, "and been subsequently reformed, should "we not undoubtedly know, both by whom "such a Reformation had been introduced, "and also when, and at what epoch it had, under "the Providence of God, been effected?" Historians of various æras, and distinct and different characters, *Enemies* as well as friends, would scarcely have observed a strict silence on so remarkable an event. Since there does not however exist any historical Record of an authentic character, which speaks of a Reformation in the religious principles of the inhabitants of the Valleys; and as the Testimonies of the Writers above-mentioned cannot, with fairness, be controverted, we seem fully authorized to make this Inference, *that the Waldenses did receive their Profession of the Gospel from a very early, if not the Apostolic age itself of the Christian æra.* Blessed be God! they have also remained *stedfastly* in the bosom of the Universal Church of the Redeemer—*his Holy Catholic Church*—in true simplicity of Faith.

Your's, my dear friend,

Truly and affectionately,

J. L. J.

Pinerolo, Sunday, 19th June. Early this morning I called on Mr. Monastier, the Manufacturer of Paper. Alas! his wife was ill, and he was therefore prevented from accompanying me in my Expedition to the Valleys of Pérouse and St. Martin, as he had purposed on my return to Pinerolo; but he offered immediately to go with me to St. Germain for the Morning Service in the Church at that Parish; and further told me, that he had engaged his Nephew, Mr. Monastier, the Pastor of Maneille and Macel, to supply his place for the rest of the week. We therefore departed; walking to St. Germain, and back again to Pinerolo. After keeping the high road to Fenestrelle for about two miles, we passed through the small village of Abadia, with the Clusone to our left; when crossing the stream, we began mounting by a gradual ascent to St. Germain. At the distance of a mile and half from the bridge, we arrived at the village, and repaired forthwith to the Presbytery of the Pastor *Monnet*. Breakfast being on the table, we were invited cordially to partake of it. And though the house, and all things in it, were plainer, and more homely, than I had even before seen, as belonging to the Ministers in the Valley of Luzerne, I soon became much pleased with my host. He expressed himself respecting his Parishioners with great simplicity and considerable earnestness of manner; his view of Scriptural truth seemed to me sound and correct. This indeed was made further manifest in the Sermon, which he delivered. Towards nine o'clock, the people began assembling, and we entered the Church with them. Over the door of Entrance, are two Inscriptions; one from *Ephes.* IV. 5, "Unus "Dominus, una fides, unum baptisma,"—and the other from *Gen.* XXVIII. 16, "Que ce lieu ci "est vénérable! C'est la Maison de Dieu, c'est "ici la Porte des Cieux." The Church itself, which is neat and in good order, had been rebuilt in 1813, and is capable of holding nearly seven hundred persons; it has a deep Gallery on its North side. Before the Service commenced, I discovered from a large and somewhat heavy monument, that two English children, by the name of *Badham*, had been buried in the Church seven years before: their bodies had been brought from Nice, where they died.

The Order of the *Prayers*, *Reading of the Scriptures*, and *Singing*, was precisely the same as I had heard on Sunday last in the

Church of La Tour. The Pastor Monnet preached a plain, faithful Sermon to his poor people from *Luke* XII. 8, 9: his Application of the Subject to the immediate circumstances of his congregation, and his concluding Address to them, *that they should pray earnestly for the Faith once delivered to the Saints, and not deny the Saviour before men*, were really affecting. O that his Hearers may be strengthened to fight the good fight of faith, and to lay hold on eternal life, whereunto they are called, and have as yet professed a good profession before many witnesses. Thus, may they become the crown of rejoicing to their spiritual Guide and Teacher, before the Judge of quick and dead, at the last great day.—Ostervald's Version of the Bible, with the Neufchatel Liturgy, were in the Pulpit, and the Regent's Desk.

I was informed by Mr. Monnet, that the Population of his Parish consists of nearly one thousand Inhabitants,—about seventy of whom are Romanists: it has a Central School in the village of St. Germain, and five other Day-Schools, during the four Winter-months, in its five several hamlets. Mr. Monnet is apparently sixty five years of age: on taking leave of him, he said, that it was really a gratification to him to have had an Englishman under his roof.

On my return to Pinerolo, and while *il Locandiere* of my small hotel was laying the cloth, and setting in order my slight dinner, he remarked that I was somewhat fatigued by my walk, and asked me, "Where I had been?" no common question from a landlord at an Inn in England, though by no means considered otherwise than civil, and quite in the regular course of familiarity, on the continent, between a traveller and mine host. "To the Protestant Church "at St. Germain," was my answer,—which drew forth the following rejoinder, on his part; "In England, Signore, are all the people "Protestants? are there not some Christians?" "Yes," I observed, "I hope, there are many; "for Protestants are Christians." "Protestants, "Christians! impossible; they are not Catho-"lics. *Non sono Cattolici.*" "Yes; they are "both Catholics, and Christians." This short dialogue led to some further animadversions, in which, I fear, all the different parts of a regular oration were employed,—and as is not unfrequently the case with speeches, *orationes magnæ, et oratiunculæ,*—to but little end and purpose: *exordium, expositio, confirmatio, et peroratio*, were one and all ineffectual. *No Catholic*, or, in the poor man's slender theology, *No Papist, no Christian!* He went away, thoroughly convinced in his own mind, that I was *a Protestant, an Heretic, an Unbeliever!*

I cannot but recollect a similar instance of hesitation, which had occurred, respecting my religious character and profession, full twenty years before in Spain. Then I was travelling in the country between Cordova and Granada, to see the celebrated *Alhambra*. Hence, I had joined a cortége of Arrieros, *(Muleteers,)* and had stopt, for my night's lodging, at a wretched Venta, the name of which I now forget, on the second evening of my Journey. While the *olla* was preparing, and the eggs were frying in oil, red pepper, and not a few heads of garlick, I sat down in the dark chimney-corner with a dozen or fifteen *muleteers, contrabandistieros*, and other characters equally respectable: our only light was from a small lamp, suspended from the low ceiling of the room; for that of the fire was entirely hidden by the volumes of pungent smoke, which issued from the logs of olive-wood not sufficiently dried. Conversation went on quietly for some quarter of an hour, in discussing the probable gains from certain rolls of tobacco, which were about to be introduced with much cleverness into the walls of Granada, in despite of the Police, and the whole posse of revenue officers;—when lo! the din of war, at least of Controversy began: it was then discussed with considerable heat, *Whether the English were Christians, and whether I, as an heretic, could be saved?* I was not, I must confess, altogether pleased in thus becoming the immediate subject of debate, in a lone house, and amidst so many fierce and lawless characters; since Ignorance, Superstition, and Cruelty are very closely united. Nor did it altogether tend to tranquillize my apprehensions, when the hostess of the Venta, a tall Sibylline figure, arose from her cork-stool, and, extending her arm, and assuming a tone of prodigious authority, exclaimed at the utmost stretch of her voice, never very mellifluent, "Sce bien, sce bien, los "Ingleses non sono mas Christianos que los "Moros." I might probably have shared the fate of some unhappy Moor in former times, and been made forthwith the subject of an exhilarating *Atto di Fè* on the Olive-logs before me, if happily I had not obtained a few of the Controversialists on my side: these (I thank them) maintained, with steadiness and firmness, that though the English were not Catholics, and, they feared, not Christians, I individually was not so bad as a Moor.

Pramol, 21st June. Behold, the changes of this travelling life! Yesterday morning I quitted the plain of Pinerolo, with the sun shining bright and clear around me, and now I am perched high upon the mountainous *Pramol*, amidst clouds and mist: the rain is descending in such torrents, that from this spot, which in fine weather commands a view so extensive as to reach the Appenines, I cannot now distinguish any object at the distance of ten yards. But I am under the hospitable roof of the Pastor *Vinçon*, and every person is kind and attentive about me; moreover, I have an opportunity of seeing rather more in detail the interior of a Vaudois Presbytery. Thus all is well, and exactly as it should be.

Young Mr. Monastier, the Pastor of Maneille and its annexed Parish Macel, met me yesterday morning at St. Germain, where we dined with Mr. Monnet. In the afternoon, we walked to Pramol, and arrived here about six o'clock in the Evening; mounting up the Valley of Pérouse, and continuing on the ascent the whole way to our present abode. This Valley has also its torrent: the *Rousillard* brawled beneath the windings of the road, which, in many of its parts is extremely bold and steep. Again, the fine chesnut-trees added to the interest of the Scenery. The distance from St. Germain to Pramol is four miles.

On entering Pramol, the two Churches, belonging to the Protestants and Romanists, which are situated near to each other, appear to great advantage; they are both of them white, neat little buildings in their exterior. At the door of the former, his proper place, the Pastor Vinçon, who had heard of our intended visit, was standing ready to greet us on our arrival, and to lead the way to his presbytery. He is a very friendly man, and, in some conversations which I have now had with him, he strikes me as a truly conscientious Minister of the Gospel. I have been really much gratified with the earnestness of his manner. In the Church, which I was not long in visiting, he expressed himself with considerable feeling on the importance of the Pastoral Office, and his anxiety for the spiritual welfare of his people. The Church itself is much older than that at St. Germain, and not in such good repair; it may accommodate five hundred and fifty people. I found Ostervald's Version of the Bible, and the Neufchatel Liturgy in the Pulpit, and the Regent's Desk. Mr. Vinçon informed me, that in the Parish of Pramol there are eleven hundred Protestants, and sixty Romanists; it has one Central School in the village, and seven other Day-Schools in its hamlets: two of these last Mr. Vinçon has been enabled to establish within the preceding year.

When the Pastor and I left the Church, we saw sixty, or seventy men separating from the national festival, *the Tirata:* they had been keeping up the sport for more than three hours, and were going off to their several homes, in the most perfect order, and good humour. Mr. Vinçon assured me, that he had been among them for the greater part of the time, and had not heard a single oath. Happily, Drunkenness, the cause of so much grossness of character, and of vice, with our English poor, is almost unknown in the Valleys of Piemont.

The inspection of the Church at Pramol being concluded, I adjourned, a second time, to the Presbytery; when Madame Vinçon made her appearance: she is a pretty, pleasing woman, about twenty seven years of age, and is a native of Lausanne; where her husband, rather older, received his ministerial education. To my delight she speaks English! for great is the delight of a man to hear his own native tongue in a strange land. Madame Vinçon had been Governess in a School, kept by a Miss Powis in Sloane Street. What a change from Sloane Street, and its long continued row of brick houses, with its wide flat pavement, and its iron-railed areas, to the poor scattered village of mud-built cottages on the lofty Pramol! She has already two little children,—and the excellent Pastor contrives at present to live on the pittance, which he obtains for the discharge of his ministerial duties, *just forty pounds a year.* Of private property Mr. Vinçon is possessed of a mere trifle.

After supper, Mr. Vinçon read the fiftieth, and fifty-first Psalm,—and then added, in an impressive tone, "Que chacun fasse ses Dévotions au Seigneur dans sa chambre." I followed his advice, and, having ended my Petitions for myself, my family, and them who were far away in England, I offered up to the throne of Mercy a Supplication for a Blessing on the Vaudois Pastors, and their people.

My bed and accommodation were indeed lowly; but I slept well and soundly for seven successive hours. This morning however, and yesterday evening before the rain, I experienced a sensible alteration in the climate,—Pramol being, from its high and mountainous situation, really cold and chilling. Last week I was obliged, on account of the heat, to doff my under waistcoat; and, during my excursions to the Parishes in the Valley of Luzerne, to change my cloth coat for my grey nankeen jacket: in this trim, I came hither,—and in it, from the absence of my wardrobe, I must remain for some days, though I could now well bear to be cased in flannel. In fact, I have just been sitting by the kitchen-fire, where I assisted, or at least attempted to do so, in preparing the Coffee for breakfast. In the Valleys of Piemont finery must be laid aside. The Pastor Vinçon informs me, that he makes the bread, and performs many other useful offices, for his family. All this I must not fail to relate to some of my clerical brethren, a little magnificent, in England. What will the good souls say,—what will not be their wonderment, aye, and of their Lady-consorts too, when I let them into the secret, that the Wife of the Moderator—the *Episcopos* himself—laid the cloth, and set the plates, knives, forks, spoons, and dishes, on the table, for the dinner at La Tour?

During our conversation of this morning after breakfast, Mr. Vinçon lamented, that, notwithstanding the liberality of the *British* and *Swiss Bible Societies* to the Vaudois of Piemont, his poor people were still inadequately supplied with Copies of the Old Testament. I therefore took the liberty of suggesting to him the propriety of forming among his Parishioners a Bible Association, and began to detail to him the benefits, which had arisen in England, within my own knowledge, from such establishments: I even went so far as to offer to prepare the sketch of a plan for his use. But alas! I was at once stopt from even taking a pen in hand by the assurance of Mr. Vinçon, that it was utterly impossible for his poor to make the purchase of the whole Bible. "Lately," he said, "I had "one hundred New Testaments sent to me from "Lausanne, to circulate in my Parish at a very "low price: I offered them to my people at "eighteen *sous* each: many could not buy "them, and of those who did buy, some, to my "certain knowledge, spared for several suc-"cessive weeks the very salt—*les grains de* "*sel qu'ils avoient pour leur potage.*" This was quite sufficient: I felt convinced, that the poor destitute people of Pramol should not be asked to purchase even the Bible.

Maneille, 21*st June*, 10 *o'clock at night.* About noon to-day, the weather suddenly clearing up, I left Pramol, after dining with my kind friends, the Pastor Vinçon and his wife: the former proposed accompanying Mr. Monastier and myself as far as Prali. With a steep walk of an hour and a half we gained the summit of a mountain, to the North-West of Pramol, which commands a view of the two Valleys of *Pérouse* and *St. Martin.* That of

St. Martin is wild and narrow. *Ville-Sèche*, the first of its Protestant Parishes, was directly before us; and *Maneille* is seen to the West of Ville-sèche. On our descent from this mountain, and after crossing the Germanesca torrent, which was considerably swoln from the late rain, we entered Ville-sèche; having first passed its two very small annexed Churches of *Riclaret* and *Faet*. Like all the other Protestant Parishes, the village itself is mean and insignificant, as the far greater part of its population is scattered at considerable distances on the mountains. In proceeding to the Presbytery of the Pastor *Rostaing*, and at the entrance of Ville-sèche, the cottage of a descendant of *Jean Leger, the Historian*, and also of the same celebrated name, was pointed out to me; but this descendant, poor fellow! is miserably destitute, and almost an idiot. Mr. Rostaing was standing at the door of his humble dwelling at our arrival,—and though *Moderateur-adjoint*, the second Dignitary of the Vaudois Church, he received us, as a matter of course, in his kitchen. Wine and water were immediately produced, and conversation began. Mr. Rostaing is about sixty years of age, remarkably well looking, quick, lively, fluent, and sensible: he seemed thoroughly acquainted with the plan of Salvation; yet, I must own, he did not altogether gain my confidence. There is something, I scarcely know what, which always excites my suspicion in a very easy, forward manner. And that of Mr. Rostaing is decidedly such. In this prepossession of mine I feel that I am wrong: it has arisen, perhaps, from early and severe disappointments, which have been inflicted upon me by similar characters. I must endeavour to struggle against it,—and the more am I in duty bound to do so; since if there be any one subject more than another, which, in the leadings of Divine Providence, ought to raise deep and lasting thankfulness within me, it is this,—that every high thought, and lofty imagination, which once raged fiercely, and uncontrolled, have now been brought low, and levelled to the dust, by the failure of all my earthly schemes of temporal advancement. Adored be the merciful chastisements of the Lord God of hosts towards me! O may I be enabled to hold on my way *rejoicing*, in simplicity and godly sincerity, for the remainder of my Pilgrimage here below in the present life!

Mr. Rostaing informed me, that his Parish contains fifteen hundred Protestants, and two hundred and forty Romanists; and that it has one Central School at Ville-sèche, and ten other Winter Day-Schools in its adjoining hamlets. The Church, to which we repaired about two hours after our arrival, is in good order, and sufficiently large to accommodate six hundred persons. Mr. Rostaing assured me, that it was in general quite full,—*pleine comme un œuf*. I found Ostervald's Version of the Bible, and the Neufchatel Liturgy, both in the Pulpit, and the Regent's Desk. The Church is too small for the population of the Parish.

At Ville-sèche there are Vines extending high upon the mountains towards Pomaret, but few of them are seen Westward in the way to Maneille. Wheat, in small quantities, is grown in the Parish, and a few Chesnut-trees appear low down in the Valley on the Germanesca torrent. There are no Mulberry trees.

In coming forwards to *Maneille*, we traversed the little town of St. Martin, which gives its name to the Valley, wherein the Protestant Parishes of *Ville-sèche*, *Maneille*, and

Prali are situated. The view of the Church of St. Martin, now alas! *Roman,* is pretty, on its western side, towards Maneille. At this latter place we arrived at half-past eight, after a walk of ten miles from Pramol. The road, for the greater part of it, is rough and uneven; particularly, on the descents of the mountains. In truth, the approach to Maneille is not inviting; the Scenery is often bold and awful, but all is black, barren, and stony,—a kind of *Arabia Petræa.* There is very little wheat grown in the parish of Maneille: and no Vines, Mulberry or Chesnut-trees, make their appearance to enliven the view, or to gladden the heart. Mr. Monastier, the Pastor, gives me to understand, that at Maneille the population does not exceed four hundred persons, and that it is nearly equally divided between the Protestants and Romanists. It has one Central, and two Hamlet Day-Schools.

Though I have again roughed it, having supped in the kitchen of the Presbytery on no very luxurious fare, I now go to bed, well pleased with my companions, the Pastors Vinçon and Monastier. The latter has only quitted the University of Lausanne within the last year, and certainly talks rather too much in the College style altogether to suit my taste; yet he is intelligent, and speaks, with feeling and earnestness, respecting the discharge of his pastoral duties: I can entertain no doubt whatever of his sincerity, and the soundness of his religious principles. It has been my endeavour, to confirm some of his opinions,—and my own I have delivered plainly, and, I trust faithfully.

Now it is drawing towards twelve, the witching hour of the night. But I may just remark that Mr. Rostaing, who accompanied our party half-way from Ville-sèche to Maneille, expressed himself pointedly, and with much animation, against the oppressive, and proselytizing spirit of the Popish Priest, who is *Curé* of the church of the Romanists in his parish. He added, that this man was under the special protection of the late Bishop of Pinerolo. Yet are these things precisely what might be expected. A conscientious Romanist must, of necessity, be intolerant of all other religious modes of Faith, and be incessantly on the watch to make converts to his own, from the simple and avowed Principle of his Church, *that within her pale salvation is only attainable.* May the Legislature of my own native Land, while it shall grant to every man the free exercise of his Religion, be induced wisely to withhold, on a principle of just self-defence, all *political* Power from the Romanists! Sure I am, that the Oppressions which the persecuted Vaudois of Piemont have continued to endure through a long course of ages, no less than the general and current History of the Church of Christ, most amply and painfully testify the abuse of such Power, whenever Papists have been in the possession of it. The theme is one, which I could continue to discuss for some time longer, but prudence warns me to retire to rest. So, good night, my little Journal!

Prali, 22d June. On rising this morning, I was gratified in finding a very nice Collection of Books, principally on Theology and Ecclesiastical History, in my bed-room: I had seen a number of volumes last night, but I was busied in writing my Journal, and did not stay to examine them. Mr. Monastier has told me, that he possesses almost five hundred different works, which he purchased at Lausanne during his residence of seven years in the University, and that they are now a great source of comfort to him in his retirement. I could join heartily with him in the hope, that they might prove also the means of Christian Instruction to the little flock, which is committed to his guidance.

My two companions and I started at nine o'clock, after a breakfast at the Presbytery of Maneille on rye-bread and coffee,—going immediately to the Church in the village: it is a small, shabby building for a place of worship, and can scarcely contain one hundred and fifty persons. I discovered Ostervald's Version of the Bible, and the Neufchatel Liturgy, in the Pulpit, and the Regent's Desk.

Thence, we proceeded to *Macel*, the annexed parish to Maneille, which is likewise under the care of the Pastor Monastier. In Macel, there are four hundred and fifty Protestants, and one hundred and thirty Romanists: it has one Central School in the village, and six other Winter Day-Schools in its several hamlets.

I was much struck this morning with the

deep gorges of the mountain-scenery, and the roaring impetuous Germanesca, on the way to Macel. Some fields of rye were visible, and a few meadows were standing for hay. Mr. Monastier informed me, that there are about fifteen hundred sheep belonging to the parish of Macel, which are all now upon the mountains.

Our conversation turning on Sheep of another kind, I learnt that the Regent's Thursday-Service is used in the Churches of the Valley of Pérouse, but not in those of St. Martin; though in some of the School-rooms of the latter Valley there is a daily Prayer-meeting every Evening of the week. At Prali, a boy goes through the village, crying *A la Prière*, and inviting the people to assemble. Both the Pastors, Vinçon and Monastier, assured me, that in the Winter-months it is a common custom in the Valleys of Pérouse and St. Martin, for the families to sit together in the Cow-stables after dark for the sake of warmth; when some man, in the course of the Evening, reads portions of the Holy Scriptures, Pictét's Prayers, and Ostervald's Nourriture de l'Ame.

The Sabbath-Services in the Churches of these Valleys are the same as those in the Valley of Luzerne.

While we were standing at the door of the Church at Macel, my companions, like true Vaudois, directed my attention to the mountain, on which had been the fortress of *Balsille*, celebrated in the history of their countrymen, and by which the Exiles, under the command of the intrepid and adventurous *Arnauld*, returned to their native Valleys in the year 1689: it was situated nearly due West of our station; the Col de Pis rose still further from us. My two friends, the Pastors, became quite animated with the view of the ancient site of *the Balsille*, and entered deeply and warmly into the bloody Annals of their Persecutions.

The Church at Macel is still darker, and more shabby than that of Maneille; with paper in the Casements of the Windows, instead of Glass. It may hold about two hundred and fifty persons. Ostervald's Version of the Bible, and the Lausanne Liturgy were in the Pulpit, and the Regent's Desk.

After our visit to the Church, Mr, Monastier, to my great surprise, but not less, at the moment, to my entire satisfaction, proposed an adjournment to the house of the *Curé*, the Popish Priest, who lived very near; assuring me, that he was altogether different from his brethren in general, and was an open-hearted, sociable kind of man. Accordingly, we went to the abode of his Reverence, which I found to be a good substantial dwelling, vastly superior in its furniture, and accommodation, to any Presbytery of a Vaudois Pastor I have yet seen. On our approach, he was lolling out of a window to kill time, and seemed quite delighted with the interruption. A most lively, merry personage he proved to be! He declared often and often, that he was far above all common, narrow prejudices; he laughed obstreperously at every third word he uttered; and was determined to make us welcome. The little fat rosy-cheeked old man produced his wine, and, understanding me to be an Englishman, roundly affirmed, that I should have my portion properly medicated: he therefore drew from a Corner-cupboard a bottle of right good Cogniac, and (horresco referens) half filling a tumbler with the strong, and half with the weak, insisted upon my drinking up the whole dose. This he wished to repeat for me, but I declined the repetition. Happily, the said tumbler was not of large dimensions.

Warmed by our potations, which, though not deep, were strong, we continued chatting for half an hour, and then took our leave, with many thanks our host for his reception of us.

After quitting Macel, and just as we crossed the Germanesca torrent, Mr. Vinçon pointed out to me an Eagle, soaring directly over the *Salze* mountain, which we were about to ascend in our way to Rodoret. This said mountain of Salze is tremendously long and steep; so much so, in fact, that I was almost knocked up with the exertion of climbing it,—particularly, as the Sun was high, and shining full upon us. However, on its summit we dined, and recruited our strength; our eatables being a tough hard sausage, and some rye-bread, which my late host, Mr. Monastier, had with much foresight brought with him: we sat down at the edge of a rippling spring, than which the *Fons Bandusiæ*, better shaded though it might be, was not more refreshing, nor did it send forth clearer and sweeter water. Moreover, the spot we had chosen was enlivened by many tufts of *Rhododendra*, which, as is not unfrequently the case on these *Alpine* heights, were growing in wild and native luxuriance around us. The pretty little *Forget-me-not*, with its pale blue flower, also appeared in every direction: I picked several of them, and put them into my pocket-book. And albeit they have now begun to fade and wither, I shall often recur with pleasure to my dinner on the *Salze* mountain, and to my friendly companions, the two Vaudois Pastors.

Prettinesses and *Sentimentalities* apart, in which, I trust, I am not very often disposed to indulge, I succeeded, by the help of a short nap, a *Siesta* of half an hour, upon the bare grass, in reaching *Rodoret*, and afterwards *Prali;* yet towards the conclusion of the day's Journey, I must confess that I dragged heavily.

The village of *Rodoret* appears more than commonly wretched even for the Valleys of Piemont; and it is so unhappily situated, as to be continually subject to the *Avalanches* of snow from the mountains, by which it is surrounded.

Last winter two houses were completely buried. Its Church is the worst, which I have yet seen,—more like a bad stable than the house of God! I observed Martin's Version of the Bible, and the Lausanne Liturgy, in the Pulpit; and Martin's Bible, and Ostervald's Nourriture de l'Ame, in the Regent's Desk. Rodoret contains four hundred Protestants, and one hundred and fifty Romanists: it has one Central School in the village, and five other Winter Day-Schools in its hamlets.

In Rodoret and Prali, annexed Parishes, and both under the ministry of the Pastor *Peyran*, the productions are much the same as in Maneille, and Macel,—rye, potatoes, and buck-wheat; but no vines, mulberry and chesnut-trees. Some few scanty meadows were standing for hay in the latter part of my walk this evening. But let me not fail to add, that great as the poverty of the people is,—and in *Macel*, *Rodoret*, and *Prali*, it exceeds any state of destitution, which I could have conceived, before I witnessed it myself, with my own eyes,—I found the peasants cheerful, and apparently happy. Many, and many a time, were we hailed by them, in the course of the day, and invited to enter their cabans; for such I am compelled to call them: and wherever we did enter, we were immediately furnished with the little all, which they possessed—*black bread, and a thin acid wine.*

At length, after again mounting from Rodoret, and again descending by a most rugged path, amidst rocks and precipices, which cut my feet sadly, we crossed the Germanesca torrent, and arrived at *Prali.* It is indeed a most doleful village, placed in the bottom of the Valley, amidst sand and barrenness. The Alps, which are still capped with snow, frown forbiddingly around it. Glad was I to reach the Presbytery of the Pastor *Peyran*, and to repose myself by his kitchen fire; since I had to-day walked not less than ten hours, climbing upwards, and frequently struggling and slipping downwards. Mr. Peyran received us very hospitably,—as *Vaudois* Pastors, and Laymen usually receive their guests. He is a singular man, possessed of very good natural abilities; perfectly original; simple in his manners, often abstracted, and occasionally dry, caustic, and full of humour. Though he manifests little of a devotional spirit, I have good reason to think him, from his Observations, a sincere Christian.

My Supper, the Conversation of my host, and the Elasticity of this mountain-air have all now assisted in reviving me to such a degree, that tired and jaded as I was, when I first arrived at Prali, I have been enabled to continue my Journal, till, on looking at my watch, I discover it to be very near midnight. To bed, to bed!

Prali, 23*d June*. At breakfast this morning, Mr. Peyran read a Reply of his Uncle, the late *J. Rhodophe Peyran*, Moderator of the Protestant Churches in the Valleys of Piemont, to the Bishop of Pinerolo, who, in *his Pastoral Addresses* to the Romish Clergy of his Diocess, had let off some absurd *tirades* against the religious tenets of the Vaudois. The Reply was quite a treat! very able, and full of point and learning; for a work of Controversy, it was also admirable in its temper and moderation! His Lordship never answered it. I begged hard for a Copy; but as it was too long to be easily transcribed, and Mr. Peyran had only one, I could not, in common propriety, press my petition to the utmost: he tells me however that the *Rev. Thomas Sims* of *Clifton*, is in possession of the Work in M.S. So I may again see it, and, I trust, in *print*.

Mr. Peyran has not only informed me, that *Jean Leger*, the Historian, entered upon is Ministry, as a Vaudois Pastor, in the annexed Parishes of Prali and Rodoret; but has kindly pointed out to me two Passages from the *Abrégé* of his Life, which, as they bear immediately on his past labors,—the place in which I am,—and the very walk, which I took yesterday evening,—I feel not unwilling to introduce among my own Remarks. The climate even now at Prali, towards the latter end of June, and at noon-day, the time that I am writing, is piercingly cold.

" Me voila donc par la grace de Dieu sain " et sauf dans les Vallées, où je fus reçu Pasteur " au Synode de S. Germain le 27^me. de Sep-" tembre, en la même annèe 1639, et donné à " l'Eglise de Prals et Rodoret, seule vacante, " pour lors la plus haute et plus froide de toutes " les Vallèes, et d' ordinaire couverte de neiges

"huict ou neuf mois de l' an, avec ordre de "faire quatre préches par semaine."

"En Fev. 1641, partant tout seul des Prals "un Dimanche au point du jour pour aller "faire le 1r. préche au Rodoret, à une lieue "d' Allemagne de là, comme je traversois la "Colline qu' on appelle *la Tracenea*, je fus "accuëilli d'un si furieus tourbillon de vent que "j'en fus long-temps roulé parmi les neiges, "où je perdis mon chapeau: mais arrivé que "je fus au Village nommé *la Ville*, un Barbe "*David Guigou* Ancien, m'en ayant prété un "autre, je passai outre: Cependant comme ma "tête avoit ésté détrempée parmi les neiges, "elle ne trada gueres de se trouver garnie d'un "bonnet de glace, avec lequel je ne laissay "pas de poursuivre mon chemin: arrivé que "je fus au Rodoret, je degelay bien un peu "ma pauvre tête *auprès du feu, mais cela n' "empecha pas que quelques semaines aprés je

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*This was wrong. The Apostème, and its sad consequences, might have been avoided; but LEGER, though an excellent Historian, was not deeply versed in physics. Instead of exposing himself suddenly to the heat of a fire, he should have caused one of his parishioners at Rodoret to chafe his PAUVRE TETE with snow-water.—Vide CAPTAIN PARRY'S NARRATIVE OF HIS VOYAGES TO THE ARCTIC OCEAN, PASSIM.

"ne fus alitté tout à plat, et si rudement travaillé "d' une Apostème que tous les Medicins qu' "on pût consulter ne me contassent entre les "morts; mes oreilles etoient si fort enflées qu' "elles avoient l' èpaisseur de plus de deux "doigts: mes Mâchoires etoient si fermées "qu' il n'estoit pas possible de m'ouvrir les dents "pour me pouvoir mettre quelque cuëillerie "de boüillon dans la bouche: si bien que pour "le faire avec une canule d argent, le Sieur "Laurens mon Oncle trouva bon de me rompre "une dent mâchelière."

The Pastor Peyran has happily not been visited by so fierce a *tourbillon* as his Predecessor, in traversing the mountains between Prali and Rodoret; but he assures me, that, for several months in the year, he is, on the return of every Sabbath, under the necessity of wading up to his knees in snow, in getting to the latter village at four miles' distance, for the discharge of his pastoral duties. Most sincerely do I hope, that if I receive no other benefit from my Excursion to the Valleys of Piemont, I may at least derive this practical lesson, which shall never be erased from my mind,—*Not to be discomposed at the minor difficulties* *of life.* Having witnessed the patience and cheerfulness of these excellent men, *the Vaudois Pastors*, amidst their poverty and many severe privations, I must not, if my own days be prolonged, cease to remember, that in England the lines are fallen unto me in pleasant places; yea, I have comparatively a goodly heritage. And who hath made me to differ? and what have I, that I have not received, unworthy as I am, from the free, sovereign Grace, and Mercy of God alone? I might, had such been the Will of my heavenly Father, have been fixed in these Valleys at the worst of times, exposed to Persecution, Insult, and Contumely, *destitute, afflicted, tormented! Laus Deo.*

These reflections raising my mind (as I humbly trust) in thankfulness to God for the Privileges, and numberless Blessings, which I myself enjoy, I shall now prepare my *second* Letter for England on *the Persecutions of the Vaudois Church.* For this task I have the rest of the day, and to-morrow morning before me, since Mr. Peyran has most kindly urged me not to think of leaving him for the next twenty four hours. Setting aside bodily fatigue and stiffness, which I still feel very sensibly, as the effects of my exertions for the last three days, I am by no means disinclined to spend a little more time with my present Associates, even at Prali, the most forlorn, in outward circumstances, of all human abodes!

LETTER THE SECOND.

Prali, 23d June, 1825.

My dear Friend,

I am now actually at *Prali*, and at the Presbytery of the Pastor *Peyran*. As I am invited by the kindness of my host to remain quietly beneath his roof till to-morrow afternoon, I shall employ myself in giving you, according to my promise, and the plan of my letters, a slight Sketch of *the Persecutions*, which have been endured by the Church of the Vaudois. The shortness of my time however compels me to go immediately to my Subject,—at once, *in medias res.*

Though occasionally disturbed on account of their religious Faith for more than one hundred years, the Persecutions of the Vaudois may be said properly to have begun towards the end of the fifteenth Century: in 1477 was published the infamous Bull of Pope Innocent VIII, from which may be dated the Commencement of their *cruel* Sufferings. This Bull may be seen in *Jean Leger's History*, (*2d Part*, *ch.* II,) and is, I believe, still preserved in M. S. at *the Library of Trinity College*, *Cambridge*. The haughty Pontiff complains in it, that the Vaudois both say and do many things, at once offensive in the eyes of God, and pernicious to the souls of men; and he therefore commands all Bishops, Archbishops, Vicars-general, and other Priests of the Holy Roman Church, to obey *the Inquisitor*, whom he should send, and to co-operate with him, to the utmost of their power, for the extinction of what he is pleased to term heresy.

In the year 1535, the Vaudois of Provence, and Piemont, underwent an open Persecution, which was directed by *Bressour*, and which terminated in a rupture between the Duke of Savoy, and Francis the first. The Valleys then passed under the dominion of France, to which they were subjected about the space of twenty three years. During the greater part of this time, the Vaudois were not directly molested for their religious principles; some individuals only being made the victims of Inquisitors.

But in 1556, Commissaries were sent to declare in the name of *Henry the second*, that the inhabitants of the Valleys of Piemont were to attend Mass on pain of death. Far from submitting to such an alternative, these faithful people only replied; "That they were ready to change "their religious Profession, if it could be proved "to them from the Holy Scriptures, that they "were in error." Monks were therefore employed to convert them; but their preaching, and exhortations had not the desired effect. Recourse was then made to flatteries, promises, and threats. All however were unavailing. At length, their Persecutors endeavoured to obtain by force from the Vaudois what they had voluntarily refused to concede. The Pastors of the Valleys, with twelve of the principal laymen, were cited to appear at Turin: the Syndics, or Mayors of the different *Communes*, were ordered to receive the Preachers, whom the Bishop of the diocess should send them. On this trying occasion, the Vaudois entreated the King *to allow them to live peaceably in the possession of that Creed, which they, in their* *consciences, believed to have been taught by Jesus Christ, and his Apostles.* Such an answer only tended to irritate the enemies of the Vaudois, who shortly afterwards came to issue with them.

In 1559, the Pope, the King of Spain, and some of the Powers of Italy, induced Emmanuel Philibert, Duke of Savoy, to proclaim a new Edict against the Vaudois. The Persecution, which followed, was long, violent, and deeply marked with cruelty. But on account of the successes of the Vaudois themselves; the intercession of Margaret, the Dutchess; the sickness of *le Comte de la Trinité*, the Commander; and the desertion of his soldiery,—the Duke was not unwilling to terminate the war by a Proclamation of the fifth of June, 1561, in which he not only left to the inhabitants of the Valleys the free exercise of their religion, but granted them the privilege of earning their livelihood in any part of his dominions.

The occurences, which followed till the middle of the seventeenth Century, are, in the eventful History of the Vaudois, scarcely of sufficient interest to arrest our attention. From the foreign wars, in which the Dukes of Savoy were engaged, the Vaudois were only obliged to endure some slight vexations.

But I now hasten to the most afflictive Period of their History. The storm, which had been lowering for some time over the Valleys of Piemont, suddenly burst upon them: the zeal of the Propagandists of Rome, and their conceit, that, in point of doctrine, all men are obliged to submit to the dictates of the Pope, were the immediate causes of a frightful Massacre in the year 1655. An Order was issued from the Auditor *Gastaldo*, who had been delegated from the Court of Turin as Commissary general for the extirpation of heresy, in which he enjoined the inhabitants of the least mountainous parts of the Valleys to quit their dwellings in three days, and abandon their property, unless they would consent to attend Mass: all, whether old or young, male or female, sick or in health, were to traverse, in the very depth of winter, mountains covered with snow. But, observes *Jean Leger*, "c'est une chose ad-"mirable que de tout un si grand peuple il ne "se soit rencontré une seule personne, qui n' "ait plutôt choisi une si funeste condition, "mille fois plus amère que la mort, à cause de "la langueur et longueur des misères, où ils se "jettoient, que de demeurer à leur aise dans "leurs maisons et biens, et de joüir de plusieurs "grands avantages, à condition d'aller à la "Messe."

The Vaudois sent several deputations to Gastaldo, and to the Court of Turin; but these were without effect. On the seventeenth of April, 1655, the *Marchese di Pianezza* entered the Valleys with an army of fifteen thousand men. In his two first attacks on the Vaudois, he was repulsed with considerable loss: when he had recourse to a most infamous stratagem. He summoned the deputies of the Vaudois before him, and succeeded in pursuading them, that they should have no cause of alarm, if they would only, in testimony of their submission to the Duke of Savoy, receive for three days, in each of their Parishes, a regiment of infantry, and two troops of cavalry. The Vaudois accepted the proposal; but scarcely had the military entered the villages, then they took possession of the passes, and proved too late to the wretched inhabitants, that they were betrayed. On the fatal twenty-fourth of April, the signal was given; and forthwith, every Vaudois, whom the assassins could seize, was murthered with all the barbarity, which the most ingenious malice could devise. If History had not made us unhappily familiar with the excesses of Papal bigotry, well might we doubt the cruelties, which are said to have been committed at that awful time. Children, snatched from their mothers' arms, were butchered in their sight. The sick, the old of both sexes, were burnt in their houses; or were tied together, and precipitated from the summits of rocks. Virgins, and married women were violated, and afterwards actually impaled alive. Men had their nails torn from their hands, and their eyes from their sockets: the arms, and legs of some were cut off, and, in this state, the Sufferers were left to expire in the most lingering deaths. At the bare recital of such horrors [*]the heart sickens; but more especially at the

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[*] It was on the occasion of this nefarious Massacre, that Milton wrote his sonnet,

"Avenge, O Lord, thy slaughtered saints, whose bones"

"Vengeance is mine; I will repay, saith the Lord." Be it remembered, that although the mystic City now again rears her head for a little space, her doom is fixed, and the time of her end may be drawing near.

Closely connected with the pouring out of the seventh thought, that men could have been found to experience a savage delight in torturing their fellow-creatures, who should have been united to them by one common bond of brotherhood; as Servants, and Followers of the same mild and merciful Saviour.

Such was the result of this dreadful act of treachery by the **Marchese di Pianezza*, a name handed down to infamy, and general Execration. The Massacres continued several

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VIAL is the total and entire Destruction of BABYLON THE GREAT. REV. XVI. 17—21 COMP. XVIII. 1—8. Independent of her other plagues, which shall come upon her in one day—DEATH, AND MOURNING, AND FAMINE—" she shall be utterly " burned with fire: for strong is the Lord God who judgeth " her." Now, it is well known to those persons who have visited Rome, that she is built on subterraneous fires; for the whole country in her vicinity appears to be covered with extinct Volcanos, of which the forms are still clearly marked. Sulphur impregnates the soil. At a distance of fourteen miles from Rome on the plain towards Tivoli, there is a strong sulphureous lake, with a stream issuing from it, which infects the air for several miles. Either the same, or another stream crosses the road from Rome to Albano, ten miles from the former place, producing the like sensible effects.

Here then are the materials prepared, as they were formerly, when the Lord God caused fire to rain out of heaven on the proud cities of the plain; sending his lightnings abroad, and igniting the bitumen and naptha of the soil around Sodom and Gomorrah!

*DENINA attempts to palliate the atrocities of this Commander, though he cannot but allow, " che il Marchese di Pianezza fosse anche animato da zelo excessivo nel consigliare e " nel condur quella guerra." ISTORIA DELLA ITALIA OCCIDENTALE, LIB. XII. CAP. 13.

days,—and the land was inundated with blood. At length the Court of Turin yielded to the many earnest representations, which were made by the different Protestant powers, but more especially by *the Reformed Cantons of Switzerland*, and by *Oliver Cromwell:* she published a truce, which was followed by a treaty of Peace, concluded at Pinerolo, the eighteenth of August, 1655. This Treaty, in confirming the Privileges, which were formerly granted to the Vaudois, permitted such, as had fled the country, to re-enter it, on condition, that they should not inhabit any other places than they before possessed.

At this epoch, the Protestants of Switzerland, Holland, and England, commiserating the evils which the Vaudois had suffered, and the degree of wretchedness, to which they were reduced, came forward liberally and nobly, for their relief. Switzerland raised Pensions for educating the young Ministers in her Universities; Holland provided for the support of the Schools; and England, at the instigation of Cromwell, collected no less a sum, from a general *Ingathering* among her religious Congregations than £38,241. 10s. 6d.,—of which amount

£21,908. 0s. 3d. were appropriated in the subsequent two years and half, in money, and a supply of the common necessaries of life. With the money the Vaudois were enabled to rebuild some of their houses, and Churches, which had been burnt, or otherwise demolished in the impious and cruel war of Extermination.

After the Peace concluded in 1655, the Vaudois, under the immediate protection of the Protestant Powers of Europe, enjoyed a degree of tranquillity till the Revocation of the Edict of Nantes in 1685. *Lewis* XIV, having then formed the idle and wicked project of abolishing Protestantism in France, pressed the Duke of Savoy, *Victor Amadeus the second*, to imitate his example in Piemont, and to force the Vaudois to embrace Popery. The Duke appears to have resisted for a time, but at length yielded to the influence, which the haughty French Monarch exercised in a large part of Europe, and accepted his offer of fourteen thousand Auxiliary troops. These poured into the Valleys, with the atrocious *Catinat* at their head. The Vaudois, being now attacked by so formidable an army; and worn out, and exhausted by their former Persecutions, foresaw, that, by persisting in the contest, they should be utterly overwhelmed. Hence, they offered to surrender, provided they might be allowed to quit the territory of the Duke. Their proposal was accepted; but instead of being permitted to depart, all, who would not abjure their Faith, were perfidiously seized,—and seventeen thousand unhappy victims were cast into prisons, where many of them perished miserably by cold, and hunger; or in the midst of torments. While in their dungeons, they were often assailed by Priests, who tried to effect their Conversion. No means were neglected to accomplish this purpose. The offer of temporal Riches; the threat, and exhibition of the most afflictive Punishments, were all, by turn, presented: but, by the Grace of God, some few individuals were alone found sufficiently weak to abjure their religious principles. Thus, the Duke perceiving, that he could not succeed in his object, and that the Prisoners were entailing upon him a heavy expence, condemned the *three thousand* survivors to go into exile: their property was divided among the Convents, and the small number of Apostates.

Destitute, and nearly heart-broken, the

wretched Vaudois cast a lingering look upon their native Valleys, and departed, in the midst of winter, scarcely knowing whither they should direct their steps. But Switzerland was still open to receive them. After many difficulties, they arrive at Geneva, and are there received with hospitality and kindness. Each citizen wished to admit one of the unhappy Vaudois into his house: their wounds are dressed; and the rags, with which they were covered, are exchanged for warm and decent clothing. Some of the destitute Vaudois reached Berne in 1687, and are there sheltered with like tokens of affectionate and Christian regard.

Restless however, and disquieted, the Exiles sigh after their own Valleys, endeared to them even by their Sufferings,—and soon do they form the hazardous design of regaining, by force of arms, those abodes, which they had quitted. Having first sent emissaries to trace their line of march, they made every preparation within their power; and after surmounting some obstructions, attendant on their departure from Switzerland, they finally set off from Nyon on the memorable night of the sixteenth of August, 1689.

Never was an Enterprise more boldly planned nor attended with more complete success. From eight to nine hundred Vaudois, all armed, and determined to re-enter victoriously into their own dwellings, or to perish in the attempt, embark on the lake of Geneva, pass into Savoy, and traverse that mountainous and wild country. Neither the badness of the roads, the steepness of the passes, the rain, nor the prospect of the enemy, deters them from pursuing their course: the love of their native Valleys, and their devoted confidence in God, strengthen them to bear up against every obstacle in their way.

Yet it is worthy of remark, that they do not hasten forwards, as men who are prompted by revenge, or who had allowed their passions to subvert their reason: they pay for the provisions which are furnished them: they take hostages from the people, wherever they go; and conduct themselves mildly and peaceably to all, who occasion them no impediment: they do not seek out their Foes; but if such oppose them, the Vaudois prove what men are capable of doing, when they act on a fixed and truly patriotic Principle. Being arrived at the Valley of Oulx, between Suza and Briançon, they find themselves surrounded by an hostile force of two thousand five hundred soldiers, and a body of armed peasants. Then are they obliged to come to an engagement, in order to force the passage of a bridge, near the village of Salabertrans, which the French troops, so much superior in number, had barricadoed, and at that time defend. The Vaudois rush upon them, sword in hand, pierce their ranks, and, after a most obstinate engagement of two hours, become masters of the bridge. Worn out with hunger and fatigue, they continue their march; and at length gain the fortress of *the Balsille*, whence they discover the Valley of St. Martin. At the sight, their hearts overflow with joy; but amidst the conflict of feelings, which crowd upon them, one sentiment of Gratitude prevailed: they unite with *their Leader and their Pastor*, the victorious *Henry Arnauld*, in *Prayer to God;* they render Thanks and Praises for past Mercies, which had carried them victoriously through so many difficulties and dangers. In this spirit of holy courage, they, on the next day, pursue their march; when one division enters the Valley of *St. Martin* by *this* village of *Prali*,—and another passes over the *Col Julien*, and *the Sarcena*, to *Bobi* in the Valley of Luzerne. Most deservedly is the Memory of *Henry Arnauld* cherished by the Vaudois of Piemont!

But though successful in regaining the Valleys of Piemont, they find their habitations laid waste, or given to the Romanists. Victor Amadeus, being informed of their arrival, sent troops against them: yet harrassed by fatigue, and destitute of other resources, their unshaken confidence in God, their courage, and their arms remain to them; and they resolve not to quit their country a second time. They take refuge in the mountains for nine months; till their little band was so much lessened by accumulated Sufferings, that they were under the necessity of retiring to the *Pré du Tour*,—a fortress of considerable strength, situated in the parish of Angrogne. Scarcely are they arrived at this retreat, than deputies from Turin come with terms of accommodation, and solicit them to accept the Treaty, which they offer them. The real cause of these pacific sentiments is soon apparent: it was a rupture, which had occurred, in the month of June, 1690, between the Courts of France and Savoy.

In this manner, may be said to have terminated the long series of active Persecutions, to which the Vaudois of Piemont had been exposed for the Sincerity of their Belief. But it is not the least interesting trait of the Sufferers' Character, that *Jean Leger*, and their other Historians, with *Henry Arnauld* himself, admit most reluctantly the part, which their legitimate Sovereigns, the Dukes of Savoy, had in their afflictions. They seem all anxious to ascribe them to the cruel emissaries of the Court of Rome, and the Kings of France,—two formidable Powers, whom their own Princes were unable to resist. The Inquisitors, and the Priests were, in fact, the chief authors of these Persecutions: aware that their preaching, and exhortations had been useless, they thought that force might be a surer, and a shorter mode of Conversion. And to this end, they did their utmost to exercise it, *in the very gall of bitterness, and in the bond of iniquity.*

From the Treaty in the year 1690, the

Princes of Piemont engaged in different wars, which required the services of the Vaudois. Nor is it too much to say, that these proved themselves, on every occasion, faithful and devoted Subjects.

But for the degree of tranquillity, which they were permitted to enjoy, the Vaudois were indebted, humanly speaking, to political circumstances, and to the active and continued protection of the Protestant Powers of Europe. Holland, and above all, to her credit, be it spoken, England interested herself in their behalf. *William the third*, (who had just been the Instrument, under God's Providence, in effecting the glorious Revolution of 1688, and had thus established the civil and religious liberties of England,) sent a Regiment of Infantry for the defence of the Vaudois, and, by the acquiescence of *Victor Amadeus the second*, he conferred the rank of Colonel of it upon *Henry Arnauld, the Pastor.* The original document, which gives a company in this Regiment to *Daniel Arnauld*, his brother, is still preserved by Mr. Paul Appia of La Tour; it bears date the fourteenth of May, 1691, from *the Hague;* is signed "Guillaume," and countersigned "Nottingham."

Queen *Mary*, wife of William the third, had already taken into consideration the destitute circumstances of the Vaudois Pastors, who, by *a profligate Robbery of *Charles the second*, received no further aid from the Balance, which remained due to them of *the In-gathering* under Oliver Cromwell. She, therefore, by her influence with the English Parliament, obtained for their maintenance and support, an annual grant of two hundred and sixty-six pounds, which received the appellation of the *Royal Bounty*. Nor while England thus proved her liberality, and affection for Protestantism, was *Holland* inattentive to the wants of the Vaudois of Piemont: it raised different Collections, of which the Interest was applied to the assistance of superannuated Ministers of the Gospel, and the widows of Pastors; to the maintenance of the Master of the Grammar School; to the support of Village, and Hamlet-Schools, in the three Valleys; and to the relief of the Poor in general.

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*This Robbery is more fully explained in the FOURTH Letter.

Yet though possessed of comparative tranquillity, and not directly exposed to any severe trials of their Faith, the Vaudois were still *a suffering persecuted People.* The House of Savoy ceased not to shackle their industry, and to put many restraints on the free exercise of their Religion. As proofs of the temper in the Government towards them, it may suffice to advert to the *two* following Proclamations from the Court of Turin: by the *one,* dated 1717, it was forbidden them to allow any person, not professing the Protestant Creed to enter their Churches; by *the other,* the Edict of 1653 was renewed in the year 1746, which limited the number of their Notaries to six, who were likewise restricted from executing any legal business, where one of the parties might be a Romanist.

The History of the Vaudois however ceases to excite any particular interest till the close of the eighteenth Century; for, unhappily, the chief Interest, which the History of any People does excite, arises from its Sufferings and its Sorrows. On the breaking out of the French Revolution, they, with every other part of the

Continent of Europe, experienced some changes. But it is only a debt of Justice to add, that when the Valleys of Piemont were united to the French territory, as *the Department of the Po*, the temporal condition of the Vaudois was greatly ameliorated: they enjoyed, under their new Government, those Privileges, of which they had been, Century after Century, deprived, and they were placed on the same footing, in every respect, with the rest of their fellow-countrymen. The income of the Pastors was also increased, though Mr. Pitt in 1797 withdrew from them *the English Royal Bounty of* £266. a year, on the consideration, that they had then become the subjects of France. To each of the thirteen Pastors were assigned *one thousand francs*, arising from the produce of certain lands, which were made over to Messrs. *Vertu* and *Brez*, in trust, for the yearly payments. Thus, with the addition of *the National Bounty* from England, (the Interest of a Collection, made in her different Churches in 1770, and which has ever since been *regularly* remitted to the amount of £292. a year by *the Society for propagating the Gospel in Foreign Parts,)* together with *the small Payments* from the respective Parishes, the annual Income of a Pastor cannot have been estimated at less than fifteen hundred francs, or about £63. Sterling.

In 1814 the ancient dynasty of Savoy remounted the throne of Piemont. But on the Restoration of the King of Sardinia, the Vaudois, to very little purpose, deputed *Mr. Paul Appia*, at that time a Magistrate at La Tour, and *Mr. Frederic Peyran*, Pastor of Pramol, to entreat his Majesty, *Victor Emmanuel*, to continue to them the same civil and religious rights, privileges, and immunities, which were enjoyed by the rest of his Subjects; making however this Exception, *that they were, in no wise, desirous of being admitted to any Exercise of political Power in the State, and Government of their Country.* They addressed themselves also to *Lord William Bentinck*, Commander in chief of the British Forces in the Mediterranean, who was then stationed at Genoa, with the request, that he would use his influence with the King in their behalf. What measures his Lordship adopted are not *exactly* ascertained; but it is generally supposed, that he was far from using the manly and vigorous tone, which had been adopted, a Century and half before, by *Cromwell's* Envoy at the Court of Turin, *Sir George Morland. Cromwell* and his Agents however were in earnest; they were men not easily to be resisted, nor turned aside from their purpose. Now, in this our day, we have become more polite, supple, and compromising, even in matters of Religion, and of the highest moment. Certain it is, *that the King of Sardinia recovered his throne principally through the arms and mediation of England; and that these were employed, with little success, for the benefit of the Vaudois of Piemont.* Victor Emmanuel was indeed so far attentive to their condition, that in 1816 he published a Proclamation, by which he assigned an annual stipend of five hundred francs to each of the thirteen Pastors; bu *which is raised on the landed property of the Protestant owners.* Nor had Victor Emmanuel cause to complain of the fidelity of his Vaudois Subjects; for in 1821, not *one individual of them* was discovered to have been an accomplice in the Revolution, which led to his Abdication of the crown.

Victor Emmanuel, while he did sit on the throne, was not prevented, by any consideration, from enforcing, in their full vigor, several of the intolerant enactments, which his Predecessors had declared against the Vaudois. It may suffice to mention, as an instance of the spirit of his Government, the following fact. The Protestants in the parish of St. Jean had profited by the liberty, which they enjoyed, under the French Administration, to erect a Church in the middle of their Village; but one of the first acts of the King's Government was to issue Letters-patent of *the thirtieth of September*, 1814, directing it to be closed, on the frivolous and absurd pretext, that it had not been built within the prescribed limits. It is now re-opened,—yet with a large wooden Skreen before its door, to spare the feelings of the tender-hearted Romanists, who might otherwise actually see their Protestant neighbours flocking to the House of God!

The Vaudois are, in fact, still greatly oppressed. On the Restoration of Victor Emmanuel to the throne of Sardinia, seven years before his Abdication, the Vaudois were immediately deprived of all the Offices which they had occupied under the French Government;

such as of Receivers of taxes, and Prefects. In the reign of his present Majesty, *Charles Felix*, they are exposed equally to harrassing vexations. Their Soldiers had served with credit in the French armies, and had, in some instances, risen to the rank of Officers, by their courage and military talents; several of them ~~of them~~ returned to their Valleys with the decorations of the Legion of Honor. Now, no Protestant Soldier rises higher than Serjeant.—In the *liberal* Professions, a Vaudois cannot become either an *Advocate*, or a *Physician;* because, on taking the *Laurea* at the University of Turin, to practise in Law, or Medicine, an Oath, declarative of the Pope's Supremacy, is deemed indispensable: this the conscientious Protestant cannot digest. Even to act as *Surgeon*, a Protestant must obtain an *express* permission *from the Minister of the Interior at Turin.* To the same personage must application also be made to effect any trifling alteration by the Protestants in the Churches, and their Church Property! No Burying-ground can be inclosed in the Valleys! no Tower can be added to a Church! no Gallery raised! no Presbytery rebuilt, nor enlarged, without his consent! This vile *Tracasserie* is not unfrequently increased by obstacles, which are occasioned through the perverseness of the Roman Priests, and the Bishop of Pinerolo, in whose Diocess the Valleys are situated.

If it were not for the liberality of the Bible Societies, and of private friends, a virtual Prohibition would be made to the Supply of the Holy Scriptures, and of Books of Devotion, for the use of the Protestants of the Valleys; *since they are not allowed to print them; and the duties amount to thirty-five per cent. ad valorem*, which it would be utterly impossible for the Vaudois to pay, from their own resources.

The Vaudois are further politically oppressed, in being interdicted from making *any new Purchases* of landed property.

Another severe grievance to the Vaudois proceeds *from the Necessity of observing the Festivals of the Roman Calendar.* This year, there are not fewer than *seventeen*, and a case of some hardship occurred. The Agents of the Police discovered two Protestants, on a mountain, watering a meadow at a particular Festival, and accordingly imposed a Fine. Nor was it considered any excuse, that the supposed offenders had never heard of the name of *the Saint*, or of *the Saintess*.

What the Vaudois now require is only *reasonable,—*an Admission to equal Rights and Privileges, civil and religious, political Power alone excepted, with the Romanists, who are Subjects of his Sardinian Majesty;* in other words, *they wish to be considered in the same State, as under the French Government.*

I have endeavoured, my dear friend, in this Letter, merely to state facts, which can be substantiated by authentic Documents, and the History of the still suffering Vaudois of Piemont. But hating Tyranny with a perfect hatred, it is, I must confess, with difficulty, that I have refrained from occasionally yielding to some little ebullitions of anger and resentment, in the progress of my narrative; whether the Oppressors of the Vaudois have been of *the House of Savoy, the Court of France*, or *the Inquisitors and Agents of* PAPAL ROME. These last, even *they have shed the blood of Saints and Prophets!*

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*THE PETITION, remitted to the Count Bubna, and, through him, to the Government of the King of Sardinia, in the year 1814, is inserted in the APPENDIX, No. 2.

Your's, my dear friend,

Truly and affectionately,

J. L. J.

Pomaret, 24th June. This morning before I took my departure from Prali, I repaired with the Pastor Peyran to his Church in that village. It has paper, instead of glass, in the Casements of the Windows, but compared with the Churches at Rodoret, and Macel, it is otherwise neat, and in good order; it can accommodate nearly four hundred people. In the Pulpit were Martin's Version of the Bible, which Mr. Peyran prefers, on the whole, to any other, and the old Geneva Liturgy; in the Regent's Desk were Martin's Bible, and Ostervald's Nourriture de l'Ame. Mr. Peyran informed me, that in his Parish of Prali there are eight hundred and fifty Protestants, and only one family of Romanists, consisting of five individuals. Yet a regular Papistical Service is performed for them every day in their own church by a Priest, who is constantly resident at Prali; though his attempts at making Proselytes among the Protestant inhabitants have hitherto been altogether unsuccessful. At Prali, there are ten Day Schools,—one Central in the Village, and nine others, for the Winter months, in its hamlets.

From the Church we strolled to a neighbouring Waterfall of some considerable height, and of three different bounds; but as it issues from a bare naked rock, and, (like the Pisse-Vache, between St. Maurice and Martigny, in the Vallais of Switzerland,) wants the accompaniment of trees and foliage, it forms no very pleasing object.

In despite of my *mulish* aversion, I was not sorry to obtain an animal of that mixed breed, and be conveyed by it to *Pomaret*, this place of my destination, which is computed at twelve miles' distance from Prali along the Germanesca torrent. My feet were cut and much swoln from my late rough, and flinty perambulations, —and I really dreaded the repetition of another day's trudge. Otherwise, I was quite well, and in excellent health and spirits. These last (thank God!) have never, for an instant, flagged, during the whole of my Excursion in the Valleys of Piemont.

Being provided with my quadruped, we accordingly departed; I riding on my mule,—and my friends, the three Vaudois Pastors, *Vinçon*, *Monastier*, and *Peyran* walking; for the latter had proposed joining our party some few miles. We kept along the course of the Germanesca, crossing it three different times in our way to *Perera;* thence we again passed it twice, and, about six o'clock this evening Mr. Vinçon and I arrived safe and well at Pomaret. The Scenery on the Germanesca, always bold and wild, is in one of the passes, at the entrance of the Valley of Pérouse, particularly grand amidst the *confragosa, præruptaque;* the torrent is nearly choked by the high perpendicular rocks, which rise, on each side, immediately from the water. It falls into the *Clusone* a little to the Eastward of Pomaret.

I should not fail to add, that we dined at Perera with a Vaudois Surgeon and Apothecary,—a connection of Mr. Monastier, who there took leave of me for the present, but has kindly offered to come and see me at Pinerolo, before I leave it for Turin. From my new medical acquaintance, (whose house, furniture, and manner of living are certainly much superior to those of the Vaudois Pastors,) I learnt, that, in the Valley of St. Martin, two or three heterogeneous animals exist, such as *Leger* describes in his History, *a copulatione*

Tauri cum Asina. There is no other Æsculapius, but this individual, for the Valleys of Pérouse, and St. Martin. He had qualified to act as Surgeon in the time of Bonaparte, and had been for some years attached to a Piemontese regiment in Spain, during the peninsular War. Nor is his present mode of life very easy and tranquil. His ridings and walkings over these mountains, would be sufficient to frighten the most operative practitioner in Dorsetshire, or any other thinly-inhabited county in England, where the Journeys are both wide and wearisome.

On our arrival at Pomaret, Mr. Vinçon and I went as a matter of course, uninvited and unexpected, to the Presbytery of the Pastor *Jalla.* I was instantly requested to sup, and sleep at the house ; to breakfast the next morning, and to stay with him as long as I possibly was able,—the longer, the better. Shortly after these preliminary arrangements were settled, I proposed a walk to the Church, and about the Village of Pomaret. The Church may be capable of holding five hundred and fifty persons, but is in a most wretched dilapidated condition, open to all the winds of heaven. Mr. Jalla rejoiced me by the intelligence, that it was very shortly to be taken down and rebuilt. At present no books can be kept in it, from tho flights of birds, which nestle within its walls, and from its excessive dampness. The Pastor however informs me, that he makes use of Martin's Version of the Bible, and the old Liturgy of Geneva.

At quitting the Church, we repaired to the Burying-ground, an open strip of land, like most of the Receptacles of the dead in the Valleys of Piemont. Here I stood for some minutes at the grave of the late Moderator *J. Rodolphe Peyran.* The following simple Inscription appears on a very small upright stone, not more than two feet high above the sod, which covers his mortal remains;—

J. R. PEYRAN,

Pasteur et Modérateur:

né le 11^{me}. Dec^{re}. 1752;

mort le 26^{me}. Avril, 1823.

From all which I am able to learn of *Mr. J. Rodolphe Peyran*, I suppose him to have been a man of considerable learning, and of an uncommonly acute, reasoning mind. Under a more fatherly government than that of the King of Sardinia, he might have risen to the highest eminence of character and fame. He has left behind him two Sons, and one Daughter. The former are in low, and even distressed circumstances; the latter is respectably married to a Protestant at Fenestrelle, where she resides.

Mr. Jalla tells me, that his Parish of Pomaret contains nine hundred and fifty Protestants, and seventy Romanists; and that it has one Central School in the village, and seven other Day-schools for the Winter-months in its different hamlets.—Coming from the stony Valley of St. Martin, Pomaret strikes me as a kind of Arabia Felix: it produces wheat and vines, with chesnut, almond, and mulberry-trees; though the last are not seen in such abundance as at St. Jean, and La Tour, in the Valley of Luzerne.

My host, the Pastor Jalla (about sixty years of age) is a plain, simple-minded, humble man. In his ministerial character, he is universally esteemed.

When our visit to the Church, the Cimetière, and Village, had been made, we retired to Mr. Jalla's house; where supper had been getting ready for us by the help of his two daughters: it was the very best, which could be procured in the place and neighbourhood.

Pinerolo, 25th June. But supper being over, in due time I betook myself to my bed, which had been prepared for me in the corner of the room, in which we had eaten, and spent the evening. Yet I was very far from betaking myself to rest. I had just fallen asleep, when I was roused by loud barkings of the canine race,—and then I heard, what I dreaded much more, the mewing of a cat very near me. Unhappily, I have a kind of dread of cats, especially in a bed-room. It was therefore absolutely needful, that I should by some means expel the enemy. For this purpose, I got up much sooner than I could have wished; groped to the door in the dark,—no very easy matter in a strange room,—and, having succeeded in opening it, began the usual alternatives of scolding first, and then coaxing. My efforts were all in vain. Puss remained steadily in her position under the bed, and I, fearful of a personal encounter with her claws, did not venture to pull her from the fastness in which she had lodged herself. Poor Mr, Jalla was now alarmed by the fray, and came kindly to my aid. On relating to him my difficulty, he, with great simplicity, observed, that as there were divers holes in the wainscoat and floor, he was really afraid Puss could not be kept out of the room; but that he would do his utmost to prevent a repetition of her troublesome visit. He accordingly proceeded, without delay, to stuff the wainscoat with cloths, and to lay blocks of wood on the openings of the floor. These arrangements being made, again I laid myself down in bed, but not to sleep. Quite the contrary! the numerous flies and fleas, and my other teasing and noxious companions, kept me fully on the alert for the greater part of the night. Still the recollection of all my disasters soon vanished in the society of Mr. Jalla, and my excellent friend, the Pastor Vinçon. We breakfasted gaily; partaking of some delicious honey, which was not surpassed by that which I had formerly eaten at *Chamouix*; nor even at *Narbonne* itself, *avec son petit gout de Romarin.*

But what is always painful under similar circumstances, the hour of separation was at hand! Mr. Vinçon however accompanied me through the town of Pérouse, from which the Valley receives its name, to St. Germain; where I felt desirous of calling again upon his Uncle, the Pastor *Monnet.* The good old man seemed highly pleased (I might say, *gratified)* with my visit. I stayed with him an hour,—and then taking an affectionate leave of Mr. Vinçon, whom I cannot but esteem for the Earnestness of his manner, and the Scriptural soundness of his principles, I came on to Pinerolo; thankful to a God of mercies for having thus far brought me on my way in health and safety!

The ride from St. Germain, by the Western bank of the Clusone, to this city, is very pleasing. An evident improvement, in the soil and its productions, appeared, as I advanced towards Pinerolo, which continues progressively to the rich plain of Piemont. These, unhappily, are Papistical! The small Parishes of *St. Germain*, *Pramol*, and *Pomaret*, are all which now remain *Protestant* in the Valley of Pérouse. Pomaret is twelve miles from Pinerolo.

Pinerolo, Sunday, 26th June. I had been very desirous of attending Divine Service this morning in the Church of St. Barthélemi, for the two-fold purpose of hearing the young Pastor *Rostaing*, Son of the Modérateur-adjoint, preach,—and of seeing the state of his Congregation, who were reported to me as being so much interested about him. Consequently last night, I engaged Mr. Monastier, the proprietor of the paper-mill, to accompany me to the Parish of *Prarustin*, which contains the two Churches of St. Barthélemi and Rocheplatte, and is situated between the Valleys of Pérouse and Luzerne: it lies South-West of Pinerolo. We started at seven o'clock after an early breakfast, and first went to St. Barthélemi, which is distant four good miles from Pinerolo; having crossed the Clusone, and passing through San Secondo, a pretty village. The whole of our walk was beautiful; and the view from the hill, on which the Church of St. Barthélemi is built, in the direction of Turin, appears particularly rich. On the opposite side of the same hill is another delightful vale, but of far smaller extent, in which the Protestant Church of Rocheplatte, forms the principal object, at a mile and a half from St. Barthélemi.

Prarustin is one of the most fertile of the Vaudois Parishes, producing wheat and vines, with chesnut, mulberry, and many other fruit-trees.

I was quite pleased with my expedition of the day,—more especially, with what I heard and saw in the Church of St. Barthélemi. It was crowded; indeed many of the people were standing without the door for want of room in the interior. A more fixed and attentive Congregation I never beheld,—six hundred plain country men, women, and children! The Service was conducted precisely in the same Order as at La Tour, and St. Germain,—*the Order*, which is customary in all the Churches of the Valleys of Piemont. Young Mr. Rostaing preached a *faithful*, and, I may truly add, an *able* Sermon from *Proverbs* II. 6,—in which, while he ascribed *all Wisdom*, and the *Knowledge of all spiritual things*, in man, to the free, sovereign Will of God, he, practically, and with much effect, inculcated upon his Hearers, that the Father of Mercies is inclined, for the sake of his beloved Son, Jesus Christ, and by the sanctifying influences of the Holy Ghost, to impart *this Wisdom*, and *this Knowledge*, in answer to Prayer, to all and every one, who shall diligently seek them, by the Use of his appointed Means of Grace. The Sermon was, at once, humbling to the Pride of the human heart, but full of Encouragement to the Believer. I felt the better from hearing it. Nor should I omit to observe, that it was delivered by my youthful Teacher with considerable effect,—as if he *experimentally* felt the force of what he said, and the Power of Divine Truth. O what an awful responsibility does that man take upon himself, who ventures to ascend a Pulpit! He should (as good old *Richard Baxter* expresses it) *preach, like a dying man to dying men.*

Mr. Rostaing makes use of the Neufchatel Liturgy, and Martin's Version of the Bible. The Regent read the fiftieth, and fifty-first chapters of *the Prophet Isaiah*, from that of Ostervald, with the accompanying reflections.

On the Conclusion of the Morning's Service, I had rather a long conversation with three of of the Elders of St. Barthelemi, who manifested much seriousness of character; and then I adjourned, for an hour, to the Pastor's lodging, which he has taken, for the present, in one of the peasant's cottages, that he may reside in the more populous part of his Parish, because Rocheplatte contains little more than one-fourth of the number of inhabitants, who are in St. Barthélemi. I mean to visit young Mr. Rostaing again, before I quit the neighbourhood of these Valleys.

At my return to Pinerolo, I have been well satisfied to remain quietly in my Hotel for the afternoon, and the rest of the day. Very different from the weather in the Valley of St. Martin, the heat has been excessive; the Sun shining bright and clear, bringing out the beauties of the Scenery, which I witnessed in the morning, but somewhat too powerful for my feelings. I have now enjoyed a few peaceful hours in what I wish always directly to form my Reading on the Sabbath,—*the Gospel and Epistles of St. John*, and *the Prophecies of Isaiah*. The fortieth chapter of the last inspired Writer I have just read, applying, as I went along, some of its parts to the actual state of *the Vaudois Church;* and never do I think, have I before been so strongly impressed with the cheering and precious Promises which it breathes. God, in his infinite Mercy, grant, that the Pastors, and Servants of the Lord, in every land, and every clime, may go on and *comfort his believing people; may they speak comfortably to the spiritual Israel.* O let one and all of them be fully assured, *that they who wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*

Pinerolo, 29th June. For the last three days I have been fully occupied in drawing up two other Letters, which I purpose to take with me, and put into the Post at Turin, for England: *the first* is on *the Doctrine, public Services, and Government of the Vaudois Church; the second,* on *the State of Morals among the Vaudois, and the best mode of aiding them under existing circumstances.* I would fain have treated the Subjects, which are themselves of great Interest, in a more satisfactory manner; yet I have worked hard, and done my best. The Letters are as follows;—

LETTER THE THIRD.

Pinerolo, 28th June, 1825.

My dear Friend,

I now resume my Correspondence for the purpose of giving you the best information, which I have been able to collect, respecting *the Doctrine* of the Waldensian Church; together with some slight account of *her present public Services,* and *her ecclesiastical Government.* Nor is it, I am convinced, needful for me to suggest, that my present Subjects bear with them a peculiar interest.

The enemies of the Waldenses, in order to excuse the titles of *Heretics* and *Schismatics,* which they have lavished upon them, endeavoured, at a very early period, to prove their Doctrine erroneous. To this end, they composed various works, in which the Waldenses are branded with the most opprobrious names, as being *Manichæans, Arians,* and *the followers of many other spurious Sects.* There is, in fact, scarcely an Error, however gross, with which the Waldensian Church has not been charged. But are such accusations (I would ask) well founded? and are the authors of them to be credited on the bare word of their own assertions? Let us rather, my dear friend, seek in the Writings of the Waldenses themselves, what their Doctrine has really been.

On pursuing this Inquiry, we shall find, that these Writings are not only numerous, but that they have been composed at different epochs; some *previously,* and others *subsequently* to the times, in which the religious Principles of the Waldensian Church were impugned. The Writings also differ in their Subjects: they are either *Instructions for youth,* as la Nobla Leïçon in the year of our Lord 1100, and a Catechism of the same date; as Expositions of the Lord's Prayer, the Apostles' Creed, and the ten Commandments: or, they are *Treatises* against the papistical notions of Purgatory, and the Invocation of Saints; against human Traditions, and the power of Anti-Christ: or, they are *Confessions of Faith,* which were presented by them, on a variety of occasions, to their temporal Rulers, to Inquisitors, and to some of the Protestant Reformers. Besides these authentic Documents, there exist likewise a few *Sermons*, which had been delivered by *the Barbes*, or Waldensian Pastors, in their several Parishes. The Originals of these Works, as I observed in my Letter on *the Origin and Antiquity of the Waldensian Church*, may be found in the public Library at Geneva, and at Trinity College, Cambridge; but you, my dear friend, may see Copies of many of them in the first Part of *Jean Leger's general History*. They are composed in the Vaudois idiom, and in Latin, Italian, or French, according to the circumstances under which they were written. Nor is it any exaggeration to say, that in them all the same line of Doctrine is expressed with simplicity and clearness; it is *the Doctrine of Christ crucified.*

The following are *Extracts* from three different Waldensian Publications; namely their ancient *Catechism*, and *l'Almanac Spiritual*, both of the very early part of the twelfth Century; and a *Confession of Faith*, presented to the Cardinal Sandolet, and the Bishop of

Castiglione and Carpentras,—but which was afterwards publicly read before Francis the first, King of France, by the Chamberlain Anagnoston; when his Majesty, who had been attentively listening to it, was compelled to exclaim, "He-quoy! quel mal y-a-t'il? trouve "t'on à redire à cette Confession, dont on fait "tant de bruit?" And then, alas! every person at court was silent, though many before had been most vehement in their invectives; and not one single individual was found, who had the courage to offer the least objection to its contents.

CATECHISM.

PASTOR.	SCHOLAR.
Q. In what are all these Commandments [the Decalogue] comprehended?	A. In two great Commandments, *Thou shalt love God above all things, and thy Neighbour as thyself.*
Q. Who is the Foundation of these Com-	A. The Lord Jesus Christ, of whom the

mandments, by whom thou mayest enter into Life eternal, and without whom no man can keep the Commandments?	Apostle hath said,—"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 *Cor.* III. 11.
Q. How canst thou build upon this Foundation?	A. By *Faith.* It is contained in the Scriptures, "Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded." And *the Lord* hath said, "Whosoever believeth, hath eternal life."
Q. How canst thou attain unto the chief Christian Graces; to *Faith*, *Hope*, and *Charity*.	A. By the gifts of the Holy Ghost.
Q. Dost thou believe in the Holy Ghost?	A. I do believe in Him. For the Holy

	Ghost proceedeth from the Father, and the Son: he is one Person of the Blessed Trinity, and, touching the Godhead, he is equal unto the Father, and the Son.
Q. Thou believest God the Father, God the Son, and God the Holy Ghost, to be three Persons; hast thou then three Gods?	A. No; I have not three.
Q. And yet thou hast named three.	A. It is in respect to the distinction of Persons, that I have named them; but not in respect to the Godhead itself. For, although there be three Persons, the Father, the Son, and the Holy Ghost, they are but one God.

L' ALMANAC SPIRITUAL.

" A Sacrament, according to St. Augustine " in his book on the City of God, is the representation of an inward grace by a visible " sign.

" There are *two* Sacraments; one of *Water*, " and the other of *Bread and Wine*.

" The first is called Baptism, that is *Washing* " *by Water*, either from a river, or spring; and " must be administered in the name of the Father, and of the Son, and of the Holy Ghost.

" Now this Baptism is visible and material, " which does not of itself necessarily make the " person either good or bad, as we learn in " Scripture concerning Simon Magus, and St. " Paul. But, inasmuch as Baptism is administered in the Congregation of the faithful, " it is to the end, that he, who is thus received " in it, be deemed a Brother and a Christian; " and that all pray for him to become such " inwardly in heart. And it is for this cause, " Children are presented for Baptism,—a Practice, which they, whom Children most concern, should invariably follow, as Parents, " and all those to whom God has given a like " degree of Love."

CONFESSION OF FAITH.

"We believe, that the Holy Sacrament of "our Lord Jesus Christ's Table is a sacred "Memorial, and an act of Thanksgiving, for "the Benefits, which we have received by the "death of Jesus Christ; and that it ought to "be celebrated in the Assembly of the Saints, "in Faith and Charity, and by an inward Ex-"perience of Christ's Merits. It is thus, by "partaking of the Bread and Wine, we have "Communion with the Body and Blood of "Christ, as we read in the Holy Scriptures."

From these Extracts, and other Writings of the Waldenses, it might not be difficult to prove, that they clearly took the Holy Scriptures for the ground-work of their belief. Faithful to *their Principle* of admitting only what is contained in the inspired Word of God, they were enabled to endure a great fight of afflictions, rather than embrace any of the numerous perversions, which the ages of ignorance and superstition had engendered. The notions, which they did refuse to admit, were the worship of Images, the invocation of Saints, Purgatory, the authority and supremacy of the Roman bishops, Transubstantiation, the Sacrifice of the Mass, and other palpable errors and delusions of Popery: these they were firmly convinced, had not been received till the seventh Century of the Christian æra. Of the violent measures, which attended their introduction into the Church, it is needless, my dear friend, for me to remind you: alas! the partisans of papal Rome were necessitated to employ, in their defence, bulls, excommunications, anathemas, and temporal arms. This we indeed know, that the Apostles, and their immediate Successors, had no occasion to recur to such unworthy means: they, in the temper of their Divine Master, and in the spirit of the Gospel, went forth to preach the unsearchable riches of Christ. And the beauty, simplicity, and excellence of their Doctrine, were, under God, of sufficient power to draw even the hearts of Pagan Idolaters to the reception of the Truth.

But I will now briefly notice a few of the different Testimonies, which may be brought forward in favour of the orthodox character of the Waldensian Church. At the first burst of the Reformation, in the early part of the sixteenth Century, the Vaudois sent deputies to some of the distinguished Protestant leaders: these deputies are described by *George Morel*, one of their number, to have conferred with Zuingle, *Œcolampadius, Melancthon, and Bucer,— and to have come back into their Valleys with a Testimony, which, on the whole, was highly satisfactory. It went to show, that the illustrious Reformers commended the unshaken firmness, with which the Vaudois had preserved, from father to son, the Doctrine and Worship of the primitive Christians: it approved of all the Articles in their Confession of Faith; but, at the same time, it freely censured a few particular weaknesses into which they had fallen by their intercourse with the Romanists. The Vaudois had, for instance, suffered their children to be occasionally baptized in the churches of their Persecutors.

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*Denina, the Historian of Western Italy, gives an account of the Conference of certain Vaudois with Œcolampadius; "Or sia che i Bernesi ed altri Svizzeri mandassero primieramente a visitare queste valli per aver inteso che quivi si professava da lungo tempo una religione conforme a quella ch'essi novellamente aveano abracciata, ovvero che i ministri Valdesi, conosciuti già col nome di Barba e Barbetti, inteso quello che accadeva tra gli Svizzeri, andassero di proprio movimento a far conoscenza coi nuovi dottori Tedeschi, il caso volle che alcuni di questi Valdesi s'incontrassero e s' intrattenessero con Œcolampadio, che allor si trovava in Basilea," Lib, VIII, c, 11.

Luther himself, who for some time regarded the Church of the Waldenses with suspicion; afterwards wrote his Preface to their Confession of Faith in 1535, in which he acknowledges, on becoming more intimately acquainted with them, *not only that it was unjust to condemn them as heretics, but that he could not be prevented from admiring their courage in renouncing all human systems, and abiding stedfastly by the revealed will of God.*

The learned *Theodore Beza* gives it, as his deliberate opinion, that it was principally, by means of the Vaudois, the knowledge of the Gospel had been extended through a large part of Europe; and he expressly says, in *his Portraits of illustrious men*, that the Vaudois had continually preserved the true Faith of the Gospel, without being tempted to renounce their Principles by any worldly inducement, or temporal affliction whatever.

It would not be difficult to multiply Testimonies from other Reformers, in confirmation of the Faithfulness of the Waldensian Church; but since they could only be a repetition of what has already been advanced, we may now pass to its Adversaries themselves. Their Testimonies, you will allow, cannot be suspected, and are, in fact, unanswerable. Though they do not directly praise the Vaudois, and their expressions are often vague, and savour more of censure than approbation, much that is satisfactory may be extracted from their writings, and even from their reproaches and their calumnies.

I may here advert to a circumstance, at once singular and not unworthy of remark, that with the exception of some discreditable persons, who accuse the Vaudois of errors, no where to be traced in their writings, all their other Adversaries do not attack them on the Articles of Faith, which they believe; but only on certain points, which they refuse to admit. They say, "You are heretics, not because you adopt a "particular tenet; but because you reject this, "or that opinion." Let the Adversaries however speak for themselves.

The first of them, who presents himself to

“ The bishop of Rome is only equal to other bishops!

“ When the Soul quits the body, its only state is either that of eternal punishment, or happiness!

“ There is no fire of Purgatory!

“ Prayers for the dead are vain, and have only been introduced by the covetousness of Priests!

“ The Images of the Saviour, and of Saints, should be removed!

“ Holy Water, palm-branches, and all similar benedictions are idle mockeries!

“ Confirmation, as used by the Popes, with chrism; and extreme Unction are not comprised among the Sacraments of the Church!

“ Baptism is to be administered *with pure

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* “ SUBSTANTIALE [Baptismi] omnium consensu est aqua, ut ex Matth. III. 6. ACT. x. 47, atque aliis locis est videre, ac proinde plane superstitiosa sunt, quæ a Pontificiis huic materiæ adjunguntur, qualia sunt sal et oleum; item sputum,

" water, without any mixture of holy oil, or
" any other ingredient!

" Recourse to the Intercession of Saints, who
" reign with Christ in heaven, is vain and
" useless!" &c. &c. &c.

True it is, that the Waldenses did not admit the Efficacy of invoking Saints; that they rejected the supreme Authority of the Church of Rome, and the Despotism of the Papal Power; that they held altogether as vanity, yea, less than vanity and nothing, Purgatory, Auricular Confession, the Merit of human works and works of Supererogation, Indulgences, Prayers for the dead, Transubstantiation, and the Sacrifice of the Mass. And these, the descendants of the ancient Waldensian Church do still reject, and refuse to hold. But blessed be a God of all Grace and Mercy, they continue to profess their Belief in the Union of the Sacred Three, the Father, the Son, and the

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" cerei, et similia: quæ vel a Christi miraculis, vel a primi-
" tivæ Ecclesiæ ritu in cryptis aut noctu convenire solitæ mu-
" tuo sumpta sunt. Quum Dei mandatis nec addendum quic-
" quam, nec adimendum sit, Deut. XII. 32, et frustra colatur
" mandatis hominum. Matt. XV. 9." SYNOPSIS PURIORIS THEOLOGIÆ, DISP. XLIV, DE SACRAMENTO BAPTISMI.

Holy Ghost, in the One undivided, everlasting Godhead; they believe the Holy Catholic Church; they believe, that the Blood of Jesus Christ cleanseth from all sin; that the Christian is bound to confess his offences unto God; to do works of holiness; to obey the Pastors of the flock of Christ, who preach the glad tidings of salvation; to respect the civil Magistrate, and pay him tribute.

On the *present* Character of the Vaudois Church, I am happy, my dear friend, in being able to assure you, that it is still sound and scriptural. It was, as you well know, one of the chief objects of my Excursion to these Valleys, that I might ascertain the continued Orthodoxy of this ancient Christian people; nor am I (may I be permitted to say it?) disposed to rest content with slight and inconclusive Evidence. I certainly have experienced the real comfort of hearing the main, and leading Truths of the everlasting Gospel admitted, both in the Pastors' exhortations from the Pulpit, and in my social and confidential intercourse with them; and I do not scruple to affirm, that they maintain, with *one* single exception, *the Doctrines of the ever-blessed*

Trinity,—the Incarnation of its second Person,—Justification to sinful man by Faith alone in the blood and Righteousness of Christ,—the Corruption and Depravity of human nature,—and an absolute Need of the regenerating and sanctifying Influences of the Holy Ghost, both in preparing man to believe the Gospel, and subsequently to walk in the way of its Commandments.

I shall now endeavour to give you some little insight into the manner, in which the *Church-Services* are performed among the Vaudois.

The principal Service is on *the Morning of the Sabbath* throughout the Valleys of Piemont: it is begun by the Regent, or Clerk, who reads generally two chapters of the Bible from the French Version of Ostervald, with the accompanying Reflections. When these are finished, the Pastor ascends the Pulpit, and reads, from one of the Liturgies of the Reformed Swiss Churches, a Confession of sin. Singing follows from portions of David's Psalms, in which, the Regent leads at this interesting part of public Worship, and many of the Congregation join audibly and heartily with him. The Pastor then offers up a short Collect; says the Lord's Prayer; and delivers his Sermon, either *memoriter*, or *extempore*, but never by reading it. At the conclusion of his Sermon, he repeats, from a Swiss Liturgy, a Prayer for all sorts and conditions of men, the Lord's Prayer, and the Apostles' Creed. And the whole Service is finished by singing a few verses from a Psalm, with the parting Blessing from the Pastor. I would observe, that the only difference in the Arrangement of the first, or Morning Sabbath Service, is, that the Pastors, according to their discretion, make use either of Martin's, or Ostervald's Version of the Bible, and of the Neufchatel, Lausanne, or the old Geneva Liturgy.

I must add, that the very appearance of the plain Congregations, among this simple-minded people, has been to me not only striking, but well calculated, in every respect, to carry me back in imagination to the primitive Worship of Christians, in the first age of the Redeemer's Church. Here, are no images, tapestry, candelabras, crosses, incense, nor relics in vases of silver, gold, or crystal! No Processions, and constant movings to and fro, as in the gorgeous Ceremonials of the Romanists, which I have lately witnessed! The women and children place themselves quietly on long wooden benches on the left side of the entrance in the Church, where they remain from the beginning to the end of the Service; and the men, in like manner, at the right. Immediately before the Pulpit, and the Regent's Desk, situated against the south wall, is the Communion-table, around which are the Elders' Seats, and one form reserved for Strangers. In this last, I, as a wanderer and a pilgrim, have lately been used to take my place, and, I may add, have felt myself, for three successive Sabbaths, comforted by the affectionate, scriptural Addresses of my spiritual Teachers, and the order and pious attention of their devoted flocks!

Let me here remark, that the Services of the Vaudois Church are all now in the *French* language, and have continued to be so from the time of the great Persecution, towards the close of the seventeenth Century; when from want of Pastors, the people were under the necessity of inviting to their Pulpits Ministers from France and Switzerland. Hence, have resulted the use of the French language, and the introduction of the Swiss Liturgies, in the Church. An article in the last Synod of 1822 strongly enforced upon the Pastors the propriety of speaking French, as much as possible, with their people, in order that the latter might be familiarized to it.

In the Churches is also a *second* Sabbath Service, which is conducted entirely by the Regent: he begins by reading two chapters from Ostervald's Version of the Bible, with the Reflections; then sings one of David's Psalms; says the Prayer for all sorts and conditions of men; repeats the Lord's Prayer, and the Apostles' Creed; and concludes by pronouncing the Blessing.—There is also in most of the Churches in the Valleys a Wednesday, or Thursday Morning Service, similar to the Regent's second Service on the Sabbath.

I cannot refrain from mentioning, that a very interesting part of the Pastor's duty among the Vaudois, and deemed by them of the greatest importance, consists in preparing the young people of their respective Parishes, from sixteen to eighteen years of age, for their first Communion of the Lord's Supper. The course of Instruction generally takes in the three Winter months of two successive years from December to March; during which periods, the Pastors, for an hour in three evenings of every week, hear the youth, intrusted to their spiritual guidance, read portions of the Scriptures, and repeat the Catechism of Ostervald. It may not be too much to say, that this salutary Practice not only accounts for the large number of Communicants in a Parish, often one-fifth, and sometimes one-fourth of its population; but tends materially to strengthen the friendly and endearing intercourse, which so commonly subsists between the Vaudois Pastor and his flock.

My letter, already somewhat lengthened, shall now be brought to a close by a few general Remarks on the *Ecclesiastical Government*, and *Constitution*, of the Vaudois Church. The *Government* is directed by a *Synod*, consisting of the thirteen Pastors, from whose body are chosen the Moderator, an Assistant-Moderator, and a Secretary. A current opinion prevails in these Valleys, that the Moderator was originally styled ***Bishop*, and was addressed as such; though, from the extreme poverty of the persons holding the episcopal office, the title has now, for many years, been dropped. The Moderator still presides in the convocations of the Synod, which should take place every third year. In consequence however of the expence, amounting to nearly £50. sterling of our money, attendant on procuring a patent, and the jealousy of the Sardinian government, which contrives to throw every possible impediment in the way, four or five years sometimes intervene between one convocation and the next. This summer is the regular time for assembling in council; but, to my great disappointment, the Synod is not likely to meet.

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*It appears from DAVID CRANZ' HISTORY OF THE UNITED BRETHREN, translated by Benjamin LATROBE, that they received their episcopal Consecration FIRST from the Vaudois Bishops: he says, "that as the Waldenses trace the succession of their "bishops from the apostolic times, they" (the Un. Br. in Bohemia, A.D. 1467. COMP. Part IV. §. 46) "despatched three of "their priests, already ordained, (amongst whom Michael of "Zamberg is mentioned,) into Austria, to Stephen, bishop of "the Waldenses; who, rejoiced at the report of the Brethren's "emigration and regulations, laid before them, in presence of the "elders, the rise and progress, the various vicissitudes, and the "episcopal succession of the Waldenses, and consecrated them, "with the assistance of his co-bishop and the rest of the clergy, "bishops of the Brethren's church." Part II. §. 12.

Another most unpleasant circumstance (to say the least of it) attends the convocation of the Synod. The Sardinian Government always sends the *Intendant* of the Province, with his Secretary, to be present, who are, of course, regarded as spies, and tend materially to check all freedom of discussion. It is likewise needful previously to submit, to the Minister of the Interior at Turin, the subjects to be brought forward for deliberation in the Synod; and to these subjects alone, *when approved,* the Pastors must confine themselves.

But besides the Synod, there is in the Vaudois Church a Sub-Synod, or, as it is usually termed, *the Table*, composed of the Moderator, the Assistant-Moderator, and the Secretary, with two lay-members, who meet, from time to time, for the despatch of business, relating to the interests, both of the Pastors and the People. These lay-members have only been introduced within a very few years, and the Innovation is considered objectionable by many of the Vaudois.

Out of the Synods, the Moderator has no power, and even in them he is only *primus* *inter pares;* he does but preside, and, with the assistance of the other members of the Table, prepare subjects for discussion. No salary is attached to his Office. You, my dear friend, may form some idea, of the present excellent Moderator's primitive state of poverty; by bearing in mind, that in his episcopal Visitations, which occur every second year, he performs his journeys on foot to all the thirteen Parishes of the three Valleys. His circumstances do not enable him to keep either horse or mule.

In addition to *the above general Government*, or, as it might more appropriately be termed, *the Polity*, of the Vaudois Church, there exists, in each separate Congregation, a Consistory, for the management of its internal affairs, temporal and spiritual. Thus a Parish is divided into *Quarters*, varying in number, according to its size and population; and every Quarter sends *an Elder*, who, with *the Pastor*, form *the Consistory*. One of these Elders is termed *the Deacon*, to whom is intrusted, under the Direction of the Pastor, the special Office of distributing to the poor and needy such alms as are collected at the Communions, and from other charitable Offerings in the Church. The

Consistory elect the Regent, who is commonly the principal Schoolmaster in the Parish.

On *the Constitution* of the Vaudois Church, I would remark, that the thirteen Parishes are divided into two Classes; *Prali* and *Maneille* forming the first; and the other eleven, the second of them. According to an established Regulation of the Synod, the Minister, last ordained, is appointed, on a vacancy being declared in any Parish of the second Class, to one of the distant cures, Prali or Maneille; and the Pastor of Prali, or Maneille, succeeds, if it be his wish, to the vacant Parish A, or B. But from this Regulation (I would remark) a difficulty has arisen during my stay in the Valleys, which gives the excellent Moderator much uneasiness. A vacancy had occurred six months before in the Parish of Prarustin, and the last ordained Minister had been appointed, ad interim, to perform the pastoral functions of it: with him however the people are so well pleased, that they refuse to part with him, and receive, in his place, a Pastor of the primary Class. As the power of the Moderator and the Synod is not coercive, much Prudence and Christian temper are doubtless requisite to enforce the Regulation upon the Parish. It must therefore be admitted, that, in this instance, the Ecclesiastical Government of the Vaudois Church is weak, and clearly defective. Yet it is much easier to discover such weakness, than to pronounce authoritatively in whose hands the Patronage of a Church ought to be vested; since Holy Scripture, the sole infallible Guide, has left the subject undetermined. This agitated question however I conceive to be perfectly distinct from that of *Ordination*, which I can only think valid, according to Apostolic appointment, *in the laying on of hands by a person, or persons, holding the episcopal Office*. *Acts* VIII. 17, 18, 1 *Tim.* IV. 14. V. 22. 2 *Tim.* I. 6. *Heb.* VI. 2.

A School is established, for the most part, in each distinct Hamlet of the Valleys. But on the very interesting subject of *Schools*, you shall hear *a little* more from me in the accompanying Letter.

Your's, my dear friend,

Truly and affectionately,

J. L. J.

LETTER THE FOURTH.

Pinerolo, 29*th June*, 1825.

My dear Friend,

In my former Letters, I have endeavoured to give you a slight Sketch of *the Origin and Antiquity* of the Waldensian Church, of *its Persecutions*, and its *Doctrine*. I shall now therefore proceed, according to my design, to lay before you, so far as my information extends, *the State of Morals among the Vaudois*, and *the fittest Means of rendering them Assistance*. May you, my dear friend, be the means of exciting an interest in their behalf, and of inducing many persons in England to come forward, and *open their hand wide* for the relief of our poor Christian brethren in the Valleys of Piemont.

I have no hesitation in saying, that I think them, even in their present circumstances, the most moral people in Europe. From this qualification, you may infer, that a degeneracy, and falling away have, to a certain degree, unhappily taken place among them. But you shall judge for yourself, when I have described them such as they have been, and such as they now show themselves to be. The Comparison can alone enable you to form a just Estimate of their real character.

Tacitus, who saw deeply into the mazes, and corruption of the heart, has truly said, *Proprium humani generis odisse quem læseris.* Thus, the Persecutors of the suffering Vaudois have never ceased to calumniate their moral character, and to express their hatred towards them; but of their aspersions it may be at once affirmed, that they are utterly false and wicked. We may go still further, and declare with the respectable *Jean Leger*, that the Vaudois, before the eighteenth Century, have not been excelled by any other people whatever in zeal for the pure Word of God, and in corresponding holiness of life. Their Morals, strictly speaking, were patriarchal. Dwelling in the seclusion of their native Valleys, and being far removed from the contagion of populous towns, they appear to have been ignorant of many vices, which reign in the world at large. Of course, it is not, for an instant, to be supposed, that they were not liable to sin and error, like every individual, without exception, of the fallen race of man; yet in vain shall we search their Annals to discover a single instance of Crime, which made them amenable to the Laws of their country. *Thuanus*, the Historian, in speaking of the State of Morals among the Vaudois in the vale of Angrogne, assures us, that the first lawsuit, on record, occurred in the sixteenth Century, and arose from the following trivial circumstance. A peasant, somewhat richer than his neighbours, was desirous that his son should study the law, and, for this purpose, sent him to the University of Turin; when, being returned home, the young coxcomb cited his neighbour into a court of justice, with the hope of obtaining compensation for a few cabbages, which a flock of goats had been inadvertently allowed to eat in his father's garden. In fact, the little differences, which existed among the Vaudois, were settled by friendly arbitration. The greatest Harmony prevailed among them. Incessantly persecuted as the Vaudois were, and accustomed, from their infancy, to sacrifices, and the severest privations, they felt anxious not to bring the smallest scandal upon their body. To cultivate their barren fields in peace, where the Providence of God had placed them, and to eat their bread without molestation in the sweat of their brow, was the highest degree of happiness to which they aspired. Though they successively passed under the dominion of the Dukes of Milan, the House of Savoy, and the Court of France, at no time did they show themselves disobedient to their earthly Sovereigns; except when allegiance to an higher Master, and their Christian consistency of Principles were in question. Then indeed Submission would have been sinful, and Resistance became with them a paramount Duty.

But here, my dear friend, you will retort upon me, and exclaim, "Is not this Picture "overcharged? you are surely drawn away "by some enthusiastic feeling." Let then the Testimony of Romanists, no less than of a Protestant, who have written on the State of Morals among the Vaudois, be consulted. They afford alike the best answer to the calumnies, which have been uttered.

Vigneaux, a Frenchman, who discharged the office of *Barbe*, or Minister of the Gospel in the Valleys of Piemont, during forty years, towards the close of the fifteenth, and the beginning of the sixteenth Century, bears an unequivocal Testimony in favour of the Vaudois: he describes them, in his *Memoires sur la vie, les mœurs, et la religion des Vaudois*, "as a faithful people, who lived an irreproach-"able life, and were the enemies of sin." And, in speaking directly of the Vaudois of his own time, he adds, "We dwell peaceably in the "Valleys of Piemont, in mutual harmony one "with another. Our moral condition, and "habits are so far pleasing to the members of "the Roman church, that many of their great "and rich families prefer taking men-servants, "and women-servants, from our people, than "their own; they come from far to seek among "us nurses for their children, declaring that "they find them less unworthy of their con-"fidence." Certain it is, that when the troops of the *Comte de la Trinité* were encamped at La Tour in 1560, the Romanists of that town sent their wives and daughters, for security against the violence of a brutal soldiery, to the Vaudois, who had taken refuge on the mountains.

A barbarous order emanated in the year 1572 from the Court of France, by which

Biraques, Governor of the Marquisate of Saluzzo, was about to inflict summary vengeance on all the Vaudois under his jurisdiction; when. on previously communicating his intention to the principal laymen, and Ecclesiastics of his council, the Archdeacon himself honestly, and courageously, opposed the execution of it, affirming, "That the King of France had re-"ceived wrong information; since the poor "inhabitants of the Valleys commanded respect "for their virtues, and were faithful to their "allegiance; that they lived peaceably with "their neighbours, and that, in truth, there "was no other reproach to make them, but "that they did not belong to the church of "Rome."

Girard, moreover, in *the tenth book of his History of France*, asserts, "that no reason "whatever had so forcibly operated to excite "the hatred of the Popes, and of several reign-"ing Princes, against the Vaudois, as the "freedom, with which they had reproved their "vices; more especially the dissolute conduct "of the Priesthood. This" (he says) "is the "real cause of the abhorrence, in which they "are held, and for which they have been so "mortally persecuted."

And *William Paradin*, in *the second book of his Annals of Burgundy*, scruples not to declare, "that the errors and vices, of which "the Vaudois have been accused, are only "malicious fictions; they having committed "no other fault than that of freely censuring "the vices of the Prelates."

If indeed we examine *the Causes*, which, under the Providence of God, tended above all others, to favour an extraordinary purity of Morals among the Vaudois, it may not be difficult to trace them to *their inviolable attachment to the Gospel;* to *their strictness of Ecclesiastical Discipline;* and to *the frequent Persecutions*, which they were called to endure.

As, in point of *Doctrine*, they only admitted what is clearly enforced in the Word of God itself, so they endeavoured to practise, in their moral Conduct and Deportment, the several *Duties*, which it teaches both towards God, and towards man.

So great was *the Severity of their Discipline*, that the smallest outrages against decency of behaviour brought down on the offender a public Censure of reproof. It is recorded of the wife of a certain Pastor, that, having been present at a ball, which was given by some Romanists, her neighbours, she was obliged to submit in the open Church to an admonition of the Minister in the adjoining Parish.

Nor is it to be doubted, but that *the Persecutions*, to which the Vaudois were, for many ages, immediately exposed, tended materially to Promote their Purity of Morals; since, in order to prevent the evils, which threatened them, they made every effort to appear exempt even from the semblance of evil, in the eyes of their jealous, and malignant Adversaries.

Such is represented to have been *the State of Morals* among the Vaudois before *the eighteenth Century*. And highly satisfactory would it be, my dear friend, for me to add, that this is their State at present. But Truth obliges me to own, that the resemblance unhappily does not exist. *Giacomo Brezzi*, in his *Histoire des Vaudois par un Vaudois*, had occasion, in the last Century, to deplore the degeneracy of his countrymen. And there now, perhaps, exists a still greater reason for lamentation. The Vaudois, it must be conceded, do not possess, to so great a degree, the virtues, which were cherished by their ancestors, and which eminently distinguished them for the peculiar people of God. Their Religion, and the profession of it are the same; but their attachment to the Gospel is less ardent: they have not the same dread of giving offence. Lawsuits, for instance, have multiplied at La Tour, and in some Parishes of the Valley of Luzerne.

But after every abatement, which a strict regard to Truth compels me to make, I would, on no account, be thought to underrate *the present moral character of the Vaudois.* If the Vaudois have degenerated, it is (I should say) in reference to their own virtuous Ancestors; for compared with other people, it might be seen, that they are still equal, if they do not surpass them. Not inferior to *the Swiss in the Protestant Cantons,* they are certainly more moral than *our agricultural poor in England,* to whom they should be likened, if they be brought into comparison at all with any class of our countrymen.

During my residence in the Valleys of Piemont, I can take upon myself to declare, that I saw no instance of Drunkenness; nor was I offended by hearing a single oath of Swearing and Blasphemy. Having but lately quitted France, the absence of this last sin, in particular, has been quite a relief to me. A Frenchman swears, as if his impiety issued from the very bottom of his heart, or the heart's core itself; and his execrations come slowly grating along his throat, and through his closed teeth, as if he deeply regretted getting rid of them. A strong contrast this to his usually voluble, and rapid mode of utterance!

I have reason also to believe, that from the Ecclesiastical Discipline, which still remains in the Church of the Vaudois, the sin of *Uncleanness* is much less common than among any other European people. The very respectable Pastor of Pramol mentioned to me a case, proving the extent to which he is even now enabled to enforce the Censure of the Church in his own Congregation. A woman about thirty years of age, had inveigled a man younger than herself to form an illicit connection with her. But on the knowledge of the circumstance coming to the Pastor's ears, he summoned both the parties before him; and having ascertained from the man, that it was his intention to marry her, the marriage immediately took place,—when both male and female were excommunicated till after her confinement. They then were obliged to submit to a public Confession of their sin, and were restored to Church Communion.

And while I would bear this unfeigned Testimony of respect to the Vaudois population in general, I cannot properly withhold it from my friends, *the Pastors*. It has certainly not been my lot, at any time, to be acquainted with men, more creditable in their habits of living, and who are more correct in discharging the important duties of the Christian Ministry. Yet subdued as they are by oppression, and crampt, in their exertions, by poverty; with scanty means, for the most part, of purchasing books, and not having the privilege of resorting to public Libraries; destitute of religious Institutions, and far removed from the collision and excitement of them,—it is not to be supposed, that any great degree of zeal, or any bright exception to mediocrity of talent, among so small a body of men, should be likely to exist. Still however, for ability and learning, such an Exception did appear in the late Moderator, *J. Rodolphe Peyran*.

The subject of admiration is, that, as a body, the Vaudois Pastors are what they are. Providentially, the hand of their God and Father has been upon them. They have fought a good fight; they have kept the Faith; the excellency of the Power being not of man, but of God.

When we come maturely to weigh the condition of the Vaudois, as *a People*, it is to be expected, that they should be less moral than their forefathers. It is indeed sufficient to know, that their Communication with foreigners has been increased. A principal cause of their degeneracy has doubtless arisen from their Intercourse with the late Empire of France. They, with every other tributary State under Bonaparte, were liable to *the Conscription*, and many of their young men were incorporated among his troops. In any circumstances, the dissoluteness of a military life is the deadliest Evil of war; but the moral danger in the French armies was peculiarly fatal. It may not be too much to say, that a very large proportion of the Officers were professed Infidels. Hence, a young man, who was seen reading his Bible, and who, in the sobriety and moderation of his habits of life, exhibited any traits of the Christian character, immediately became a subject of ridicule; and unless he actually proved to be converted in heart and soul, he was soon forced down to the level of ordinary licentiousness. Now, it happens, that some of these soldiers of Bonaparte have returned to their native Valleys, and have brought with them much contagion. Others again (I rejoice to hear from their Pastors) do not appear to have suffered in their Morals, but are following the common agricultural pursuits of the country in a quiet, and even exemplary manner.

Yet though it be admitted, the inhabitants of the Valleys of Piemont have, to a certain extent, been lately demoralized, I may with truth add, that the Evil has hitherto not made many ravages, and shall, by the Divine Blessing, be materially lessened, if fit and suitable remedies be applied.

But to this end, it is in vain to deny, that the Vaudois are now in a condition to require effectual assistance. A prudent direction should be given to the kindly feeling, which this small and interesting remnant of the ancient Waldensian Church appears to have excited among a large class of Protestants in various countries of Europe. Many benevolent persons are coming forward by their Subscriptions in Switzerland, Germany, the Netherlands, Holland, France, and England, to found *an Hospital* at La Tour for the benefit of the Vaudois in the three Valleys of Luzerne, Pérouse, and St. Martin; nor does there seem much doubt but that sufficient funds will be raised for the Establishment.

But yielding all possible credit to the promoters of such a plan for the benevolence of their intention, I must at once declare, that I greatly doubt, whether the Establishment of this Hospital be the best means of affording Assistance to the poor Vaudois under their peculiar circumstances. Without taking into account its Expence, which is estimated at £4,000. Sterling, the locality of the Valleys cannot, of itself, make the Hospital at La Tour generally useful: it may aid the inhabitants of Luzerne, but not those of Pérouse, and St. Martin. To put one, or two cases. How could a patient suffering under a fever, or by a broken limb, be transported from the Parishes of the two latter Valleys, over mountains, and the roughest possible paths, at a distance, varying from eight to nearly thirty miles? If it be determined to give medical aid to the Vaudois, perhaps it might be more judicious to fix *a Dispensary* in some central part of each of the three Valleys, which could be supported in private houses at a trifling yearly charge, and could administer relief where it should be required; at *La Tour*, for instance, in the Valley of Luzerne; at *St. Germain*, for Prarustin, and the Valley of Pérouse; and at *Macel*, for the Valley of St. Martin.

But should we not, I would ask, rather attempt *to strengthen the things, which remain to the Vaudois of moral and spiritual growth?* should not our attention, *at first*, be directed more to their *Souls* than to their bodies? Permit me to say, that our Attention ought to be directed principally to the following Objects; namely, *to ameliorate the Condition of the Pastors, and to provide the Means for educating the whole Protestant Population of the Valleys.*

To effect the first of these desirable *Objects*, representations should be made to our own Government *to restore*, for the benefit of the Vaudois Pastors, *the Royal Bounty from England*, which was suspended by Mr. Pitt in 1797, but which, till that time, had been regularly voted in their behalf, as an annual grant by Parliament, from the year 1690. It is, I may add, only a small part of *the Debt*, which is justly due to the Vaudois of Piemont.

I conceive it to be, in some measure, at the option of a Nation, as of an Individual, to impart a benefit; but once a gift is declared by the donor to be applied to a particular purpose, it becomes the property of the person or community, for whom it was designed. Thus, under the Protectorate of *Cromwell, the Patron of the Vaudois*, it appears from the Statement in

Sir George Morland's History, that a general *In-gathering*, or Congregational Collection, throughout all England and Wales, was made for the Protestants in the Valleys of Piemont, amounting to £38,241. 10s. 6d.,—the Protector himself subscribing £2000.: of this Sum, £21,908. 0s. 3d. were given in money, corn, bedding, clothes, and other necessaries, between June, 1655, and January, 1658; and a Balance of £16,333. 10s. 3d. remained in the Treasurer's hands, to be put out at interest on the death of Cromwell. But of this Balance neither principal, nor interest, ever found its way into the Valleys of Piemont. It was seized by *Charles the Second*, on his Accession to the throne, and lavished with his usual profligacy on his own selfish and sensual debaucheries: he might probably have poured it into the lap of the Dutchess of Portsmouth. For *this Balance*—not to mention the compound and accumulated Interest—I cannot but think, that our own Government are strictly responsible to the Vaudois; since good faith is, in no instance whatever, to be broken, on a plea of detestable Expediency, publicly or privately. Yet, if by some process of arithmetic, which, I confess, my ordinary notions of a debtor's and creditor's account are not able to comprehend, *this Balance* is at once to be wiped out by the political sponge, surely it would be no very great act of Liberality, on the part of our Government, to restore to the Vaudois Pastors *the Royal Bounty*,—a paltry sum of £266., which was originally granted through the intercedence of Queen Mary in 1690, and had been continued for 107 years; when it was withholden in 1797, because, from the events of the great revolutionary war, the Valleys of Piemont had become subject to France. Now, they are again dependent on the throne of Sardinia.

Should *the Royal Bounty* be restored,—and and it is highly probable, that a well authenticated Memorial, addressed to our Secretary of State for the Home Department, the Right Hon^{ble}. *Robert Peel*, the steady and consistent Friend of Protestants, might effect the measure,—the Pastors of the Valleys, in that case, would become more easy in their circumstances; and their charities, and influence, which are, at present, limited from necessity, would be much extended among their poor neighbours. Nor are the above the only beneficial Consequences likely to ensue. It is meant by these virtuous men to establish, from such an accession of funds, *two new Parishes:* they would separate *Maneille* from its annexed Church of *Macel*, and *Prali* from *Rodoret ;* and would fix a stated Minister of the Gospel at all the four Villages. This (I can take upon myself to say) is the arrangement, which has been *prospectively* settled in the Vaudois Synod. The sum of £100. a year will be disinterestedly relinquished by the thirteen Pastors for the maintenance of their two newly-appointed brethren at Macel and Rodoret; while the remaining £166. shall be only appropriated to the increase of their own slender annual stipends, now amounting individually, on an average, to £42. Yet with the yearly addition of £12. or £13. to each of their Incomes, the thirteen Pastors will consider themselves in comparative Affluence. May the hearts of our Rulers be open to their Necessities, and their Claims.

To proceed to the Consideration of the fittest Means for providing a suitable Education for the whole Vaudois Population.

The friends of the Vaudois should begin with the Grammar School, already existing at

La Tour, from which the young Candidates for the Pastoral Office are chosen to go to the Swiss Universities. For this School there is now but one Master, who has commonly under his tuition forty boys of different ages, and degrees of forwardness. So very inadequately is he paid for his incessant labors, that he seldom retains his situation more than a few years,—his Salary, which is wholly derived from Holland, not exceeding £33. per annum. Nor is any house found him. It would be highly advisable, in order to fix him in his Office, to add £20. to his yearly Salary. By appointing an Usher, or Assistant, at an annual Salary of £40., who should undertake the lower Classes, the Head-Master might then be enabled to devote his whole time and attention to the older Boys. Here, would be a charge of £60. a year.

To provide *generally* for the Education of the Protestants in the Valleys, it might not be required to form any new Schools for the Boys; as, in addition to *the fifteen primary*, or *Central Day-Schools in the Villages*, (kept the whole year round, with the exception of Sundays, and the two Harvest-months, June and

July,) there are already *ninety-four other Ddy-Schools in the different Hamlets*, open from the beginning of November till the end of February: the number of these last is thus large, in consequence of the Population being very widely scattered over a mountainous, and rugged country. In fact, many of the hamlets are surrounded, during the four months of Winter, by deep snow; so that the passage from one to another, amidst precipices and ravines, is not only attended with considerable danger, but rendered nearly impracticable. The Teachers of all the Schools, both in the Villages and the Hamlets, are however wretchedly paid; though to the Credit of *the Dutch Protestants*, be it remembered, the Incumbrance falls at present entirely upon them. A man receives for the care of a *Central School* £6. a year; and for that of *a Winter*, or *Hamlet School*, only, on an average, a gold Napoleon,—between *sixteen and seventeen shillings of our money!* Now, if the sum of £4. a year were added to the Salaries of the Masters of the fifteen Central Schools, and £2. to those of the Teachers of the ninety-four Winter Schools in the Hamlets, the whole yearly charge would not exceed £248. Yet with such an Increase of Salaries, *all the Schools, both in the Villages and Hamlets, might then be converted into Sunday Schools throughout the whole year*; and the Masters, still thinking themselves sufficiently paid, would enter cheerfully on their respective works of Instruction!

But highly desirable would it be to attach to the Central School at La Tour, or at some other principal place in one of the three Valleys, another most important Establishment; I mean *an Institution for the training of Regents and Schoolmasters*, similar, though on a smaller scale, to that of *Beuggen*, near Basle in Switzerland; or, rather to that at **Glay*, in the Department of the Doubs in France. At Beuggen, and at Glay, young men are not only taught Reading, Writing, and Arithmetic, but, having learnt some useful trade, or handicraft, are enabled to work as shoe-makers, tailors, weavers, and carpenters. If it be borne in mind, that the Regents, in the Valleys of Piemont, perform part of the Church-Services, and act also as Masters in the Primary, or Central Schools of the Villages, it is scarcely needful to observe, that it is of the utmost moment they should be qualified to discharge their important Duties creditably to themselves, and to the benefit of those, with whom they are connected. By knowing a Trade themselves, they might likewise be able better to support their Families. The expence of *Outfit* for establishing the Regent's Institution I am not prepared, at present, to state; but that being once incurred, I should reckon the annual charge for its support at £80.—on the supposition, that there be in training, one year with another, ten Candidates, for the Offices of *Regents* and *Schoolmasters* in the different Villages and Hamlets of the Valleys; and that the Expence, as it is at *Glay*, of *each* Candidate might be £8. Of course, *the Regents* should be chosen from the most promising young men.

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*See Appendix, No. 3.

Still however *does the Education of the Vaudois Females remain unnoticed!* And favourable indeed are the results of moral and religious Culture in *Females* to the well-being, temporal and eternal, of a people! In point of fact, very few Girls' Schools are now to be found in the Valleys of Piemont, earnestly as they are desired by the Pastors, who are themselves too poor to maintain them. By establishing in the Villages *fifteen Central Schools*, for ten months of the year, at the rate of £7. each; and *ninety-four smaller Schools*, to be open during the four Winter-months in the Hamlets, each at £2. 10s., the whole expence of them would but amount to £340. annually. From the information, which I have received from the Pastors, I can have no doubt of competent Mistresses for these Schools being found in the Valleys, who could teach the Children to read, and instruct them in needlework, knitting, and spinning. Now, if the Girls do go to Schoool, they are mixed *indiscriminately* with the Boys, and learn none of those Works peculiar to their Sex. The Girls' School should also be kept on *Sundays* throughout the year.

Thus, my dear friend, *for less than seven hundred and thirty-pounds a year*, might a suitable Provision be made for educating the Protestant Population of the Valleys of Piemont, amounting to nearly twenty thousand souls, divided, and widely separated as that Population is! And yet how trifling is this sum, when compared with the Importance of the Object! May God incline the hearts of my countrymen to come forward liberally, and render their Brethren this most effectual Aid. "He that hath pity upon the poor, lendeth "unto the Lord: and look, what he layeth out, "it shall be paid him again."

I have forborne to enter into particular Details, as they are only dull subjects for a letter, and may be discussed in a more satisfactory manner, if we shall again meet in England; I have also purposely refrained from mentioning any *specific* Plans of Education, either for *the Regent's Institution*, or *the Schools for the Vaudois Population in general.* These, I think, should be left to the direction of *the Table*, or *Sub-Synod*,—under whose control all the public Establishments, for moral and religious Culture, should be placed, and to whom a Committee of our English Friends, appointed to receive Subscriptions, might forward their remittances. What these Friends should attempt is simply—*to open a Fund for the Education of the Vaudois of Piemont, and to use their best endeavours towards its Support.* The Pastors of the Valleys are intimately acquainted, not only with the religious wants of their own people, but with the peculiar difficulties, which may arise from the narrow spirit of the Sardinian Government, and the continued interference of the Popish Priesthood. Against these last they must be upon their guard, and take such measures as Experience, and Discretion may suggest. At the same time, I can have no hesitation in saying, that they will not be unmindful of their Benefactors in England, nor disinclined to carry into effect every *practicable* Recommendation from them. It is needless to observe, *that Christian Instruction, or a Knowledge of the Holy Scriptures, ought to form the leading Object of Education for any people whatever.*

Believe me,

My dear friend,

Truly and affectionately your's,

J. L. J.

Pinerolo, 30th June. Being tired of my sedentary employment of the last three days, I again departed this afternoon for *Prarustin*, with the hope of seeing young Mr. Rostaing, and having some further conversation with him. Nor have I been disappointed. In my way to Prarustin, and in one of the environs of this city, I visited a Manufactory of Silk,—the chief source of its wealth to Piemont. The Manufactory is a large concern, employing, throughout the year, about forty men, and one hundred women, besides double the number of children. From their deplorable appearance, I should fear, that no little mischief is going on among the two latter classes: happily, the winders make such a continual noise and turmoil, they cannot, while they are at work, by any possibility, hear each other speak. Every thread (I find) is spun twice; and when two of them are twisted together, the silk is in a fit state for bleaching and dying. Some of the silk is however almost white, on coming immediately from the cod of the worm. About two-thirds of the winders, or *forty* out of *sixty*, are turned, though imperfectly, by Steam. The men earn twenty sous a day; the women fifteen; and the children from ten to twelve.

On my arrival at Prarustin, Mr. Rostaing was out, visiting some of his sick parishioners, but came back to his lodging in less than an hour. Our conversation lasted from five till seven o'clock in the evening, and referred, during the greater part of the time to the duties and responsibility of the ministerial Office. He has undoubtedly read his Bible with attention, and gives me clearly the idea of being blessed with a devotional frame of mind. I consider him quite sound in his opinions, holding the Truth, as it is in Christ Jesus.

St. Barthélemi contains fourteen hundred Protestants, and *Rocheplatte* only four hundred: in the former, are fifty Romanists; and in the latter, thirty. There is a Central School in the village of St. Barthélemi; and four Winter Schools in four of the hamlets of Prarustin. A Regent's Thursday Service is held at both of the Churches, which are plain, neat buildings. That at Rocheplatte contains about three hundred persons.

The Burying-ground at St. Barthélemi is like many others in the Protestant Parishes,—an open strip of Ground. To have it walled in, Application must, of necessity, be made to the Government at Turin; when the Minister of the Interior would consult the Bishop of Pinerolo,—and the Bishop of Pinerolo would ask the opinion of the Popish Priest at St. Barthélemi,—and *then*, and *then*, if neither of these last personages should see any just cause, or impediment against the said Wall, or Walls, the Inclosure might actually take place! Such is the fatherly kindness and protection of a Papistical Government to its Protestant Subjects! I rejoice to find, that the Prussian Envoy, *the Count Waldburg de Truchsess*, is the steady friend of the Vaudois, and assists them, to the utmost of his power, in all their difficulties with the Government at Turin. May the new British Envoy, *Mr. Forster*, feel equally interested in their behalf. To the last Gentleman, who resided eight years at Turin in that capacity, the poor Vaudois of Piemont had no thanks to give; whereas, they never speak of the Count Waldburg de Truchsess, but in terms of the highest respect and gratitude!

The Account, which Mr. Rostaing made of the Supply of the Holy Scriptures for his Parishioners, would lead me again to conclude, that though nearly all the Vaudois families are now furnished with Copies of the New Testament, certainly *not more than one-third* of them can be said to possess the Bible.

Let me here observe, that it is to me a real disappointment to have found the Schools dispersed at this season of the year, in which I have paid my visit to the Valleys of Piemont; since I had much wished to have made a personal Examination of them, and to have inspected their management. One palpable Evil, (which I have before frequently remarked, arising from a deficiency of funds to accomplish a Separation, so much desired by the Pastors,) is *the indiscriminate Mixture in the Schools, of Boys and Girls.* Thus, to mention no other Objection to the present want of System and due Arrangement, it is sufficient to know, that the latter cannot be taught any works, appropriate to their Sex, which contribute so materially to the future comfort of families; as *sewing, knitting, spinning,* &c.

I have however endeavoured to meet my disappointment by getting knots of children together, from time to time, in the Villages, and hearing them read portions of the Holy Scriptures: I did so to day at St. Barthélemi, while I was waiting for the Pastor Rostaing; and, according to my usual custom, questioned my young scholars as to the meaning of particular passages. I may therefore be allowed to say in those cases, which have fallen under my own observation, that the progress of the Boys and Girls in the knowledge of Divine Truth is certainly *inferior* to that which is acquired in those Day-Schools of English towns, where the National System of Education has been embraced; and *not quite equal* to that in the Sunday Village Schools of England when the plan of the Rev. Dr. Bell is really followed.

Before I quitted St. Barthélemi, Mr. Rostaing conducted me to a farm-house, in which was a room, about fourteen feet square, filled with thousands and thousands of Silk-worms, now in the act of spinning. The room was divided, on each of its four sides, regularly into small compartments, a foot and half deep, and a foot high, formed of broom,—against the twigs of which the little animals fasten themselves, spinning, and weaving the silk so completely round their bodies as to be entirely envelopped by it. This visit brought to my mind the Hymn, which Mr. Bert had kindly given me, and which is written by himself:—

HYMNE
pour la Récolte des Cocons, sur le Chant du Pseaume VIII.

Qu'il est adroit cet Insecte admirable!
Dont le travail toujours inimitable
Vient nous fournir un tissu précieux,
Fait pour flatter et les doigts et les yieux.

Le Tisserand même le plus habile,
La Fileuse même la plus agile,
Sont toujours, chacun dans son métier,
Fort au dessous de ce vers ouvrier.

Sans atelier, et sans secours externe,
Uniquement de sa substance interne
Il sait tirer, et conduire à sa fin,
Le vêtement le plus beau, le plus fin.

Mais, ô prodige, en croirons nous la chose?
L' Insecte meurt, et se métamorphose:

Il ressuscite, et perce son tombeau
En être ailé, pour vivre de nouveau.

Apprends, Chrétien, par cet exemple insigne,
A méditer sur un sujet plus digne:
Le Dieu, qui fit l' Insecte industrieux,
Attend de toi ton hommage, et tes vœux.

Le Ver à soie est encore un image
Du sort heureux, qui sera ton partage;
Car en tombeau tu ne resteras pas:
Christ a brisé l' aiguillon des trépas.

Un jour aussi, tout rayonnant de gloire,
Et sur la mort remportant la victoire,
Tu revivras en Jésus, ton Sauveur:
Espére en Lui; sois son Imitateur.

TRANSLATION.

ON THE SILK-WORM.

This little Insect how adroit!
  Whose toil inimitable
Affords us, flattering touch and sight
  A tissue beautiful.

E'en she who boasts to spin so fast,
E'en he who weaves so firm,
Each, in their trade, has ne'er surpast
This small laborious worm.

Without a wheel, and outward aid,
But from itself alone
It quickly spun, it quickly made
Clothing, the finest known.

But ah! at last it meets its doom;
Is changed; in air it flew:
It rose again, it pierced the tomb,
A Moth to live anew.

Then, Christian, let the little worm
Teach better thoughts to thee;
For he, who pleased this worm to form,
Expects Utility.

'Tis too the image of thy lot,
When thou resign'st thy breath;
Thou shalt not rest beneath to rot,
For Jesus vanquished death.

The Day draws near! with Glory clad,
Hell overcome, in heaven

Thou, in thy Saviour's presence glad,
Shalt live, thy sins forgiven!

Pinerolo, 1st July. This morning I took a long walk round Pinerolo and its immediate neighbourhood. The country is itself remarkably pleasant and cheerful; but the people, for the most part, seem a listless, lounging, idle race of beings. A manifest superiority in intelligence exists, in favour of the Protestants in the Valleys, above these unhappy Romanists! I am informed, that but few of the latter are able to read, and that, with a small number of exceptions, the sum total of their religious Knowledge amounts to a formal repetition of the *Credo,* and *Pater Noster.* Another circumstance has been decidedly injurious to them. Till the time of the French Revolution, a large proportion of the Piemontese, in the lower rank of life, depended principally for their subsistence, not on their own exertions, but, as was usual among the Papists, on the alms and donations of the Convents. These Institutions have now been, nearly all of them, suppressed; yet much time is required, under any Government, to form a people to active, useful habits. But that of Piemont is doing its utmost to encourage ignorance, and seems to dread the idea of promoting industry.

At one o'clock, I had a party, and gave a very good dinner to such of the Vaudois Pastors, as I was able to collect for the occasion. Mr. Bert, the Moderator, had come in from La Tour, to bid me farewell,—and I had before invited Mr. Vinçon, Mr. Monnet, Mr. Monastier of Maneille, and Mr. Rostaing Junior. Mr. Monnet brought his Son. Thus we sat down together, and seemed to enjoy ourselves greatly. I was delighted to show my friends this little mark of regard and attention; though I endeavoured, in the course of the afternoon, to turn our meeting to some future advantage of the Vaudois Church.

Mr. Bert continued with me some time longer than his Brother Pastors, and then returned the Paper, containing the Suggestions which I had ventured to give him at La Tour, together with his own Remarks in writing upon them: he had consulted Mr. Meille on their purport. The Suggestions referred principally to a better system of Education for the Protestants of the Valleys in general, and were offered, on the presumption, that the Christian Instruction of the Vaudois, however favourable under existing circumstances, is still capable of much improvement. But as the Substance of them is contained in my last Letter to England, it would be needless for me to enlarge upon their contents. I may truly say, that they received the cordial approbation of my much respected friend, the Moderator of the Vaudois Church.

Let me add, that the Pastor Vinçon, when he came to Pinerolo to-day, brought with him his Copy of *Jean Leger's History*, and insisted that I should keep it, as a token of his regard. Dear man! I should often think of him, without such a Remembrance, highly as I value it; but shall I live to reach England, it is my intention to have *the Folio* well bound, gilt, and lettered,—and to place it in a prime part upon one of my own *foruli*. God bless him, and all the Vaudois of Piemont, both the Pastors, and the People!

Turin, 2d July. A Contrast to my late mode of living, and pursuits in the Valleys! I quitted Pinerolo this morning at five o'clock, (for my *Excursion* among the Vaudois is now, alas! ended,) and, shortly after my arrival at Turin, went to see the *laqueata tecta* of the King of Sardinia's Palace. Beneath its vaulted and gilded ceilings are splendid and costly furniture, tapestry, marble columns, and Paintings! The most valuable of these last appendages had been put away in some of the upper chambers of the Palace, during the first irruption of the French into Piemont after the commencement of their Revolution; and having lain for several years quite neglected, all covered with dust and cobwebs, were lately brought again to light, and added to the other pictures, which had been left, by way of show, to ornament the Palace. At least, this is the *historiette*, which an attendant of the Court of Turin, was pleased to tell me.

Of the Collection, I was most struck with three Portraits by *Vandyke;* one, of *Cromwell;* a second, of *Charles the first* of England, a full-length figure, the perfect gentleman, and quite a contrast to the bold, hardy

Protector; and a third, of *Victor Amadeus* the second, *the* Duke of Savoy. The last is the finest,—a proud, haughty man, on a rearing, white war-horse, with a flowing mane and tail! If I am not mistaken, there is a similar Portrait of Charles the first by Vandyke, in the royal Collection of Paintings in England, which was exhibited some four or five years ago in the British Gallery at Pall-mall.

In passing through the suite of show-rooms, my conductor pointed out to me the closet of the present King, *Charles Felix*, in which he performs his private devotions. It is beautifully fitted up. A small highly-wrought ivory Crucifix is suspended over the table! I gently closed the door, and, "spite of the image and the silver shrine," knelt down; when, I trust, with no idolatrous feeling in my mind, I offered up to the throne of Mercy a short, but sincere Prayer, for the poor, persecuted Vaudois! that God, for the sake of his beloved Son, Christ Jesus, would graciously touch the hearts of their Rulers, and make them *their nursing fathers!*

This Evening, I have been to the Capuchin

Convent, at the opposite side of the Po to Turin, which is situated on the hill, near the Queen's villa, where I listened to the Nightingales last Sunday three weeks. It was the hour of Vespers when I arrived; and the Friars, about fifty of them in number, were all in the chapel.

In the course of the morning, I had entered a church for a few minutes, and had again beheld that grossest and most appalling of all the delusions of the Romanists, Transubstantiation itself not excepted; when on the tingling of a small silver bell, at the elevation of the host by the priest above the altar, *the Sacrifice of the Mass* is supposed to take place, —*a Sacrifice*, perhaps repeated not less than one hundred times every day in the City of Turin alone! *The letter killeth, but the spirit giveth life.* In the present instance however, both *the letter* and *the spirit* of Holy Scripture are most decidedly against the Romanists. *John* III. 14—16. comp. *Heb.* I. 3. VII. 27. IX. 12. 26.

As I paced, this evening, through the stone cloisters of the Convent with the lay-brother, and heard the chaunting of the choir; but more especially, when I turned aside the curtain at the entrance of the chapel, and saw the devotees, their contortions, their incessant bendings, and their risings, my mind reverted, as it were, for relief, to the simple Christian Services of the poor Vaudois. I have now, thank God! become personally acquainted with the descendants of those holy Men, who were the very first Heralds to proclaim the church of Rome to be the apocalyptic BABYLON, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

GOD IS A SPIRIT: AND THEY THAT WORSHIP HIM, MUST WORSHIP HIM IN SPIRIT AND IN TRUTH.

PRAYER.

Be glorified, O God the Father of our Lord Jesus Christ, be thou glorified on all the earth. Cast out errors and corruptions from the Church; heal divisions; and restrain the spirit of pride, and persecution, among the Kings and Potentates of this world.

Vouchsafe to look with an eye of pity on a World, that lieth in wickedness; and grant that the throne of Christ may be established, where Satan now reigneth. Convert idol-shepherds, and change them into Pastors after thine own heart. Sanctify the labors of all, even the lowest of thy worshippers, who, in any way, are attempting to recover sinners to the knowledge of Christ's blessed Gospel. Assist and guide thy ministering servants, and make them wise to win souls. Add to their number continually. O send out thy Light and thy Truth; and subdue all people, and nations, and languages, to the Obedience of Faith.

Build up, O God and heavenly Father, thy Church, *thy Holy Catholic Church*, and cause it to flourish exceedingly. Let not the gates of hell prevail against it, nor permit the rod of the wicked to rest upon the lot of the righteous. O let thy Word run and be glorified unto the ends of the Earth, from the North unto the South, and from the East unto the West.

Comfort such as are afflicted in mind, body, or estate. Especially be pleased to strengthen the still suffering Vaudois, *the Witnesses clothed in sackcloth*, under their several trials. And should their earthly rulers not prove kind, and nursing fathers to them, graciously dispose the hearts of the British nation, and the hearts of thine own People in every land, freely to communicate to their relief and consolation, according to the ability, and the means, which thou, in mercy, hast bestowed upon them.

Hear, O Lord God, these weak and imperfect petitions, through the merits of thine Only-begotten Son Jesus Christ; to whom, with Thee, O Father, and Thee, O Holy Ghost,—unto the Sacred Three in the One undivided, everlasting Godhead, be all honor and glory, now and for ever. Amen.

APPENDIX.

No. I.

The following is a List of the M. S. S. *in the public Library at Geneva*, relating to *the History and Doctrine of the Waldensian Church*, as they are numbered, and marked, in the *Catalogue raisonné* of *Mr. Jean Senebier*:—

207. *La Nobla Leïçon;* an *Octavo* Volume in Vellum. Mr. Senebier says, "On donne ce "nom à ce Volume, parcequ' il renferme l' "ouvrage, qui porte ce titre." In the Volume are found—

An Exposition of Solomon's Song.
The Poems, intitled—
La Barca.
Le Nouvel Sermon.
La Nobla Leïçon.
Lo Paire Eternel.
Le Nouvel Consort.
Li Dispersi del Mondo et della Morte, et de li quatre semens de Penitenza.

Besides the works, above mentioned, there are bound up in the same Volume two short Treatises; one is, *An Abridgment of the History of the Church till the Coming of Jesus Christ;* the other, *An Antidote to the Perversions of the church of Rome.*

All these M.S.S. written in *the ancient Vaudois Dialect*, are very clean, and well preserved: they appeared to me quite perfect. Respecting *La Nobla Leïçon*, it is observed by Mr. Senebier, "Je crois ce M. S. du XII^me^.
" Siècle; l' ecriture et le langage confirment
" cette opinion."

208. *Controverses Vaudoises avec l' Eglise Romaine;* an *Octavo* Volume on Paper, containing Treatises on the following Subjects; namely—

The Articles of Belief.
The Seven Sacraments.
The Commandments.
Purgatory.
The Invocation of Saints.
False Penitence.
The Apostacy.

"Ce M.S. est du xiv^me. Siècle, et en patois Vaudois." *Jean Senebier.*

209. *Les Conseils des Barbets.* 8vo. on Paper.

"Ce M.S. incomplet renferme divers morceaux de Théologie, et de Morale, en patois "Vaudois." *Jean Senebier.* He (J. S.) is of opinion, that the M.S. was written in the fifteenth Century.

In addition to these M. S. S. which I examined, there is another Work, mentioned in the *Catalogue raisonné*, but which I did not see, —No. 88, "Memoires sur les affaires du Pié-"mont de 1551 à 1560, folio;" with still two more, not specified in the printed Catalogue, but on a leaf, in writing, affixed to it,—namely, *Memoirs of the noble family of Saluzzo*, and a short *Liturgy in the Vaudois Dialect:* this last is a small *Octavo*, on Vellum, bound in crimson Velvet. I saw it, and thought it quite complete.

APPENDIX.

No. II.

PETITION ET GRIEFS DES VAUDOIS.

ART. I. Qu'il leur soit accordé une entiére liberté pour la célébration de leur culte, et que les lois leur garantissent la même protection qu'aux autres sujets du roi.

ART. II. Que leur religion ne soit plus un empêchement á ce qu'ils occupent des places dans l'administration civile et dans l'armée, et à ce qu'ils puissent obtenir de l'avancement comme les autres sujets du roi.

ART. III. Qu'il leur soit permis de garder les terres qu'ils ont acquises au-delà des limites fixées par les édits, et que la faculté d'acquérir librement leur soit accordée.

ART. IV. Qu'il leur soit permis de s' établir dans les états du roi, partout où il leur plaira de se fixer.

ART. V. Que l'existence des pasteurs soit garantie par la continuation des traitemens dont ils jouissaient sous l'ancien gouvernement, qui leur avait alloué un traitement annuel d'environ mille francs.

Art. VI. Qu'il leur soit permis d'utiliser leur église de St-Jean, bâtie au-delà des limites, d'en construire de nouvelles, ainsi que des écoles, partout où besoin sera; et qu'il soit permis au pasteur de résider dans la paroisse de St.-Jean.

Art. VII. Qu'il leur soit permis de se procurer les livres qui sont nécessaires pour le service de leurs églises, soit en les faisant imprimer dans les états du roi, soit en les faisant venir de l'étranger.

Art. VIII. Qu'il soit permis aux jeunes gens vaudois, de la religion réformée, de prendre l'etat de médecin, de pharmacien, de chirurgien, d'avocat et de notaire.

Art. IX. Que dans la formation des conseils municipaux, on ait égard dans chaque commune à la proportion des habitans catholiques et réformés, et que des étrangers ou des catholiques ne soient plus placés dans les villages protestans et aux frais des protestans.

Art. X. Qu'il leur soit permis d'entourer leurs cimetières de murs, de réparer ou de bâtir des edifices soit pour le culte, soit pour l'instruction scolaire.

Art. XI. Que les enfans au-dessous de quinze ans ne puissent plus être contraints, sous quelque prétexte que ce soit, de changer de religion.

Art. XII. Qu'ils ne soient plus obligés de célebrer toutes les fêtes marquées dans l'almanach catholique.

Art. XIII. et dernier. Qu'il leur soit accordé de jouir en tout des mêmes droits et priviléges que les sujets catholiques de sa majestie le roi de Sardaigne, ainsi qu'ils en jouissaient avant que sa majesté le roi de Sardaigne n'eut été rétabli sur le trône de ses pères. Ils demandent enfin le *statu quo* du mois de janvier 1813.

APPENDIX.

No. III.

EXTRACT FROM THE FIRST REPORT *de l'Institut établi à Glay, Dept. du Doubs, destiné à former des Régens pour des Paroisses pauvres, et à élever des Enfans pauvres.*

Il sera peut-être intéressant pour nos amis, que nous entrions dans quelques détails, concernant les élèves régens et les enfans de l' Institut, et que nous leur fassions connoître le soccupations et les métiers introduits jusqu'ici dans la maison.

La journée commence et finit par une heure d'édification, dans laquelle on fait la lecture et une explication familière de la bible. On se sert de l'abrégé de Risler pour l'explication de l'ancien testament. Les élèves régens sont occupés toute la matinée à recevoir des leçons et l'après-midi à travailler de leurs métiers. Les enfans reçoivent leurs leçons l'après-midi, et sont occupés le matin à des ouvrages en paille, comme nattes, chapeaux &c. Deux de nos élèves régens sont de la paroisse de Glay, l'un tisserand et l'autre apprenti cordonnier; deux autres de la paroisse de Blamont, voisine de celle de Glay, l'un menuisier et l'autre sabotier; un cinquième, des environs de Moutiers, Canton de Berne, apprenti menuisier; un sixième, apprenti tisserand, est du Canton de Neuchâtel, et a été envoyé par une dame bienfaisante de cette ville, qui paye pour lui la contribution annuelle de fr. 200—fixée dans notre prospectus; un septième, tailleur, est du Canton de Vaud, et un huitème, apprenti menuisier, des Vallées du Piémont. Ce dernier nous a été envoyé de ces Vallées avec un jeune garçon qui est entré dans classe des enfans.

FINIS.

Richard Woodward, Printer, Weymouth.